

THE CON=

tentes of this Booke.

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- vii. Of Baptisme, bothe publique and priuate.
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There was neuer any thyng, by the witte of man so well deuised, or so surely establi- shed, whiche (in continuance of tyme) hath not been corrupted: as (among other thyn- ges) it maie plainly appere by the common praiers in the churche, commonly called di- uine service: the first originall and grounde wherof, if a manne would serche out by the auncient fathers, he shall find that the same was not ordeigned, but of a good purpose, and for a great aduancement of godlines for thei so ordered the matter, that all the whole Bible (or the greatest parte thereof)

Should be redde ouer once in the yere, intending thereby that the Clergie, and specially suche as were Ministers of the congregacion, should (by often rea- dyng and meditation of Gods worde) be stirred vp to godlines themselves, and bee more able also to exhort other by wholsome doctrine, and to confute them that wer aduersaries to the truth. And further, that the people (by dai- ly hearyng of holy scripture redde in the churche) should continually profite more and more in the knowlege of God, and bee the more inflamed with the loue of his true religion. But these many yeres passed, this godly and decent orde of the aunscient fathers, hath been altered, broken, & neglected by plan- tyng in vncertain stories, legendes, responses, verses, vain repetitions, com- memoracions and Synodales, that commonly when any boke of the Bible was begon: before .iii. or .iiii. Chapters wer redde out, all the rest wer vnted. And in this sort, the boke of Esai was begon in Advent, and the boke of Ge- nesis in Septuagesima: but thei wer onely begon, and neuer redde through. After a like sort wer other bokes of holy scripture vled. And moreouer, wher as Paule would haue suche language spoken to the people in the churche, as thei might vnderstande, and haue profite by hearyng the same: the service in this churche of Englande (these many yeres) hath been red in Latin to the people, whiche thei vnderstoode not, so that thei haue heard with their eares onely: and their hartes, spirite and mynd, haue not been edified thereby. And further more, notwithstanding that the auncient fathers had deuised the psal- mes into .vii. porcions: wherof euery one was called a nocturne: now of late tyme a fewe of them haue been daily said (and oft repeated) and the rest vt- terly omitted. Moreouer, the nombze and hardnes of the rules called the pre and the manifold chaungynges of the service, was the cause, that to turne þ boke only, was so hard & intricate a matter, that many tymes, thet was more busines to find out what should be red, then to read it whē it was founde out.

These inconueniences therfore considered: here is set furth suche an orde, whereby the same shall be redressed. And for a readines in this matter, here is drawen out a Kalender for that purpose, whiche is plain and easy to bee vnderstanded, wherein (so muche as maie be) the readyng of holy scripture is so

set furthe, that all thynges shalbe doon in orde, without breakyng one pce therof from another. For this cause be cut of Antihemes, Responses, Truities, and suche like thynges, as did breake the continuall course of the reddyng of the Scripture. Yet because there is no remedy, but that of necessitie there must be some rules: therfore certain rules are here set furth, whiche as thei be fewe in nombre, so thei be plain and easy to be vnderstanded. So that here you haue, an orde for prayer, as touchyng the reddyng of holy scripture, muche agreable to the mynd and purpose of the old fathers, and a great dele more profitable and commodious, then that whiche of late was vied. It is more profitable because here are left out many thynges, wherof some be vntreue, some vncertain, some vain and superstitious: and is ordeigned nothyng to be red, but the very pure worde of God, the holy scriptures, or that whiche is euidently grounded vpon thesame: and that in suche a language and orde, as is mozte easy and plain for the vnderstandyng, bothe of the readers and hearers. It is also more commodious, bothe for the shortnes therof, and for the plaines of the orde, and for that the rules be fewe and easy. Furthermore by this orde, the curates shal nede none other boke for their publike seruice, but this boke and the Bible: by the meanes whereof, the people shal not be at so greute charge for boke, as in tyme past, thei haue been.

And where heretofore there hath been great diuersitie in sayyng and syn- gung in Churches within this realme: some folowynge Salisbury vse, some Hereford vse, some the vse of Bangor, some of Porke, & some of Lincolne: now fro hencefurth, al the whole realme shal haue but one vse. And if any would iudge this waie more painfull, because that all thynges must be red vpo the boke, where as befoze by the reason of so often repeticion, thei could saie ma- ny thynges by harte: if those men will waie their labour, with the profite in knowlege, whiche daily thei shal obtain by readdyng vpon the boke, thei will not refuise the pain, in consideration of the great profite that shal ensue therof.

And forsomuch as nothyng can almoste be so plainly set furth, but doub- tes maie rise in the vse and practisynge of thesame: to appease all suche diuer- sitie (if any arise) and for the resolution of al doubtles, concernyng the maner how to vnderstand, do, & execute the thynges contained in this boke: the par- ties that so doubt, or diuerfly take any thyng, shal alway resort to the bishop of the Diocese, who by his discrecion shal take orde for the quietyng and appeasyng of thesame: so that thesame orde bee not contrary to any thyng contaigned in this booke.

¶ Though it be appoynted in the afoze written pzeface, & al thynges shalbe red & song in the church in the englysh tong, to theend that the congregacio maie be thereby edified: yet it is not meant, but when men saie Matins and Euesong priuately, thei may saie thesame in any language that thei thesel- fes do vnderstand: neither that any man shalbe bound to the sayyng of the but such as fro time to time, in Cathedral & Collegiate Churches, Parish Churches and Chapelles to thesame annexed, shal serue the congregacio,

A TABLE

and Kalendar, for Psalmes and Lessons, with necessary rules pertaining to the same.

The ordze how the Psalter is appoynted to bee redde.

The Psalter shalbee red through once every Monethe, and because that some Monethes bee longer then some other bee: it is thought good, to make them euen by this meanes.

To every Moneth, as concerning this purpose, shalbe appoynted iust xxx. daies.

And because January and March hath one daie, aboue the said nombre, and February whiche is placed betwene them both, hath onely. xxviii. daies, February shal bozowe of either of the Monethes, of January and Marche one daie, and so the Psalter whiche shalbe redde in February, must be begon the last daie of January, and ended the first daie of Marche.

And where as Maie, Iuly, August, October, and December, hath. xxxi. daies a peece, it is ordered that the same Psalmes shalbee red the last daie of the said Monethe, whiche were red the daie before, so that the Psalter maie be begon again the first daie of the next Monethes ensuyng.

Now to knowe what Psalmes shalbe red every daie, loke in the kalendar the nombre that is appoynted for the Psalmes, and then find the same nombre in this table, and vpon that nombre shal you see, what Psalmes shalbee saied at Mattins, and Euen song.

And where the. C. xix. Psalme is deuided into. xxi. porcions, and is ouer long to be red at one tyme: it is so ordered that at one tyme shal not bee red aboue foure or fiue of the said porcions, as you shal perceiue to be noted in this table,

And here is also to bee noted, that in this table, and in all other partes of the seruice, where any Psalmes are appoynted, the nombre is expressed after the greate Englishe Bible, whiche from the. ix. Psalme, vnto the. C. xlviii. Psalme (folowynge the diuision of the Hebrewes) doth vary in nombres from the common Latin translation.

¶ D. iii.

A TABUL E

for the orde of the psalmes, to be saied
at Mattins and Euenlong.

Mattins.		Euenlong.	
i	i. ii. iii. iiii. v.	vi. vii. viii.	
ii	vi. vii. viii.	ix. x. xi.	
iii	xii. xiii. xiiii.	xv. xvi.	
iiii	xv. xvi. xvii.	xviii. xix.	
v	xx. xxi. xxii.	xxiii. xxiiii. xxv.	
vi	xxvi. xxvii.	xxvi. xxvii. xxviii.	
vii	xxix. xxx.	xxix. xxx.	
viii	xxxi. xxxii.	xxxi. xxxii. xxxiii.	
ix	xxxiv. xxxv. xxxvi.	xxxiv. xxxv. xxxvi.	
x	xxxvii. xxxviii. xxxix.	xxxvii. xxxviii. xxxix.	
xi	xl. xli. xlii.	xl. xli. xlii.	
xii	xliii. xliiii. xlv.	xliii. xliiii. xlv.	
xiii	xlv. xlvi. xlvii.	xlv. xlvi. xlvii.	
xiiii	xlviii. xlviiii. xli.	xlviii. xlviiii. xli.	
xv	xlii. xliii. xliiii.	xlii. xliii. xliiii.	
xvi	xliiii. xliiiii. xlv.	xliiii. xliiiii. xlv.	
xvii	xlv. xli. xlii.	xlv. xli. xlii.	
xviii	xliii. xliiii. xliiiii.	xliii. xliiii. xliiiii.	
xix	xliii. xliiii. xliiiii.	xliii. xliiii. xliiiii.	
xx	xliii. xliiii. xliiiii.	xliii. xliiii. xliiiii.	
xxi	xliii. xliiii. xliiiii.	xliii. xliiii. xliiiii.	
xxii	xliii. xliiii. xliiiii.	xliii. xliiii. xliiiii.	
xxiii	xliii. xliiii. xliiiii.	xliii. xliiii. xliiiii.	
xxiiii	xliii. xliiii. xliiiii.	xliii. xliiii. xliiiii.	
xxv	xliii. xliiii. xliiiii.	xliii. xliiii. xliiiii.	
xxvi	xliii. xliiii. xliiiii.	xliii. xliiii. xliiiii.	
xxvii	xliii. xliiii. xliiiii.	xliii. xliiii. xliiiii.	
xxviii	xliii. xliiii. xliiiii.	xliii. xliiii. xliiiii.	
xxix	xliii. xliiii. xliiiii.	xliii. xliiii. xliiiii.	
xxx	xliii. xliiii. xliiiii.	xliii. xliiii. xliiiii.	

THE ORDRE

how the rest of holy Scripture (beside the Psalter) is appoynted to bee redde.

The olde Testament is appoynted for the firste Lessons at Mattyns, and Euen-song, and shalbe redde through euery yere once, except certain booke and Chapters, whiche bee least edifying, and might best bee spared, and therefore are left vntred.

The Newe Testament is appoynted for the seconde Lessons, at Mattyns and Euen-song, and shalbe redde ouer orderly euery yere thre, beside the Epistles and Gospelles: except the Apocalips, out of the whiche there be onely certain Lessons, appoynted vpon diuerse proper feastes.

And to knowe what Lessons shalbe redde euery daie: finde the daie of the Moneth in the Kalender folowynge: and there ye shall perceiue the booke and Chapters, that shalbe redde for the Lessons, bothe at Mattyns and Euen-song.

And here is to bee noted, that whensoever there bee any proper Psalmes or Lessons, appoynted for any feast, moueable or vnmoueable: Then the Psalmes and Lessons, appoynted in the Kalender, shalbe omitted for that tyme.

Ye muste note also that the Collect, Epistle and Gospell, appoynted for the Sundae, shall serue all the weeke after, except there fall some feast that hath his propre.

This is also to bee noted, concernynge the leape yeres, that the xij. daie of February, whiche in leape yeres is coumpted for twoo daies, shall in those twoo daies, alter neither Psalm nor Lesson: but the same Psalmes and Lessons, whiche bee saied the first daie, shall serue also for the second daie.

Also, wheresoever the beginnyng of any Lesson, Epistle or Gospell is not expessed, there ye must begin at the beginnyng of the Chapter.

January.				Matins.		Evening.	
				Plaines.			
				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
a	Kalend.	i	Circumcil.	i	Gen. xvi	Roma. ii	Deut. x
b	iii. No.	ii		ii	Gene. i	Matth. i	Gene. ii
c	iii. No.	iii		iii		ii	iii
d	viid. No.	iiii		iiii	b	iii	bi
e	Ronas.	v		v	bii	iiii	biii
f	viii. Id.	vi	Epiphani.	vi	Esai. lx	Luke. iii	Esai. xlix
g	viii. Id.	vii		vii	Gene. ix	Matth. v	Gene. xi
a	ix. Id.	viii		viii	ix	bi	xiii
b	x. Id.	ix		ix	xiii	bii	xv
c	xiii. Id.	x		x	xvi	biii	xvii
d	xiii. Id.	xi		xi	xviii	ix	xix
e	viid. Id.	xii		xii	xx	x	xxi
f	Idus.	xiii		xiii	xxii	xi	xxiii
g	kal. kl.	xiiii		xiiii	xxiiii	xii	xxv
a	xviii. kl.	xv		xv	xxvi	xiii	xxvii
b	xviii. kl.	xvi		xvi	xxviii	xiiii	xxix
c	xviii. kl.	xvii		xvii	xxx	xv	xxxi
d	xv. kl.	xviii		xviii	xxxi	xvi	xxxii
e	xiiii. kl.	xix		xix	xxxiii	xvii	xxxiv
f	xiiii. kl.	xx		xx	xxxv	xviii	xxxvi
g	xiii. kl.	xxi		xxi	xxxvii	xix	xxxviii
a	xiii. kl.	xxii		xxii	xxxix	xx	xxxix
b	xii. kl.	xxiii		xxiii	xl	xxi	xl
c	xii. kl.	xxiiii		xxiiii	xli	xxii	xli
d	xi. kl.	xxv	Con. Pau.	xxv	xlii	Actes. xiii	xlvi
e	x. kl.	xxvi		xxvi	xliiii	Mat. xiiii	i. Cor. viii
f	ix. kl.	xxvii		xxvii	l	xxiiii	Exod. i
g	viii. kl.	xxviii		xxviii	Exod. ii	xxv	iii
a	viii. kl.	xxix		xxix	iii	xxvi	v
b	vii. kl.	xxx		xxx	vi	xxvii	vii
c	viid. kl.	xxxi		xxxi	viii	xxviii	ix

February.			Mattins.			Evensong.		
			Psalmes.					
			i. Lesson.		ii. Lesson.	i. Lesson.		ii. Lesson.
d	Kalend.	i		ii	Exod. i	Marke. i	Exod. ii	i. Cor. xii
e	iii. No.	ii	Sur. Ma.	iii	iii	ii	iii	iii
f	iii. No.	iii		iiii	iiii	iii	iv	iv
g	Quid. No.	iiii		v	v	iiii	v	v
a	Jonas.	v		vi	vi	v	vi	ii. Cor. i
b	vi. Id.	vi		vii	vii	vi	vii	ii
c	vii. Id.	vii		viii	viii	vii	viii	iii
d	vi. Id.	viii		ix	ix	viii	ix	iiii
e	v. Id.	ix		x	x	ix	x	v
f	iii. Id.	x		xi	xi	x	xi	vi
g	iii. Id.	xi		xii	Leu. xviii	xi	Leu. xix	vii
a	Quid. Id.	xii		xiii	x	xii	Rume. x	viii
b	Idus.	xiii		xiiii	Rume. xi	xiii	xii	ix
c	xvi. kl.	xiiii		xv	xii	xiiii	xiii	x
d	xv. kl.	xv		xvi	xv	xv	xvi	xi
e	xiiii. kl.	xvi		xvii	xvi	xvi	xvii	xii
f	xiii. kl.	xvii		xviii	xvii	xvii	xviii	xiii
g	xii. kl.	xviii		xix	xviii	di. i	xix	Salath. i
a	xi. kl.	xix		xx	xx	ii	xx	ii
b	x. kl.	xx		xxi	xxv	iii	xxvi	iii
c	ix. kl.	xxi		xxii	xxvii	iiii	xxviii	iiii
d	viii. kl.	xxii		xxiii	xxix	v	xxx	v
e	vii. kl.	xxiii		xxiiii	xxx	vi	xxxi	vi
f	vi. kl.	xxiiii	Matthias.	xxv	xxxi	vii	xxxii	Ephes. i
g	v. kl.	xxv		xxvi	xxxv	viii	xxxvi	ii
a	iiii. kl.	xxvi		xxvii	Deut. i	ix	Deut. ii	iii
b	iii. kl.	xxvii		xxviii	iii	x	iii	iiii
c	Quid. kl.	xxviii		xxix	v	xi	vi	v
						20. d.		

C. Marche.				Matins.				Euenlong.			
				C. Plalmes.							
				i. Lesson.		ii. Lesson.		i. Lesson.		ii. Lesson.	
d	Kalend.	i		xxx	Deut. vii	Luke xii		Deut. vii	Ephe. vi		
e	vi. No.	ii		i		iii			Philip. i		
f	v. No.	iii		ii		iiii					
g	iiii. No.	iiii		iii		v					
a	iii. No.	v		iiii		vi					
b	ii. No.	vi		v		vii			Collos. i		
c	No. No.	vii		vi		viii					
d	vi. Id.	viii		vii		ix					
e	v. Id.	ix		viii		x					
f	vi. Id.	x		ix		xi			i. Tess. i		
g	v. Id.	xi		x		xii					
a	iiii. Id.	xii		xi		xiii					
b	iii. Id.	xiii		xii		xiiii					
c	ii. Id.	xiiii		xiii		xv					
d	Idus.	xv		xiiii		xvi					
e	xvi. kl.	xvi		xv		xvii					
f	xv. kl.	xvii		xvi		xviii					
g	xv. kl.	xviii		xvii		xix					
a	xiiii. kl.	xix		xviii		xx					
b	xiii. kl.	xx		xix		xxi					
c	xii. kl.	xxi		xx		xxii					
d	xi. kl.	xxii		xxi		xxiii					
e	x. kl.	xxiii		xxii		xxiv					
f	ix. kl.	xxiiii		xxiii		xxv					
g	viii. kl.	xxv	Annuncia.	xxiiii		xxvi					
a	vii. kl.	xxvi		xxv		xxvii					
b	vi. kl.	xxvii		xxvi	Judic. i	xxviii		Judic. ii	Cur. i		
c	v. kl.	xxviii		xxvii		xxix					
d	iiii. kl.	xxix		xxviii		xxx					
e	iii. kl.	xxx		xxix		xxxi					
f	ii. kl.	xxxi		xxx		xxxii					

C. Apzill.		C. Plalmes.		G. Battins.		G. Euenfong.	
				i. Lesson.		ii. Lesson.	
				i. Lesson.		ii. Lesson.	
g	Kaleno.	i		Judic. xi	Jhon. xii	Judi. xii	Hebze. iii
a	iii. No.	ii		xiii	xi	xiii	iii
b	iii. No.	iii		xv	xii	xvi	v
c	vi. No.	iiii		xvii	Actes i	xviii	vi
d	Noncs.	v		xix	ii	xx	vii
e	viii. Id.	vi		xxi	iii	Ruth i	viii
f	viii. Id.	vii		Ruth ii	iiii	ii	ix
g	vi. Id.	viii		iii	v	i. Regu. i	x
a	v. Id.	ix		i. Regu. ii	vi	iii	xi
b	iii. Id.	x		iiii	vii	v	xii
c	iii. Id.	xi		vi	viii	vi	xiii
d	vi. Id.	xii		viii	ix	ix	iiii
e	Idus.	xiii		x	x	xi	Jacob. i
f	xviii. kl.	xiiii		xii	xi	xiii	v
g	xviii. kl.	xv		xiii	xii	xv	vi
a	xvi. kl.	xvi		xvi	xiii	xvii	vii
b	xv. kl.	xvii		xviii	xiiii	ix	i. Peter. i
c	xiiii. kl.	xviii		xx	xv	xi	viii
d	xiii. kl.	xix		xxii	xvi	xiii	ix
e	xii. kl.	xx		xxiii	xvii	xv	x
f	xi. kl.	xxi		xxv	xviii	xvii	xi
g	x. kl.	xxii		xxviii	xix	xx	ii. Peter. i
a	ix. kl.	xxiii		xxx	xx	xxii	xii
b	viii. kl.	xxiiii	ii. Regu. i	xxi	xxi	xxiii	iii
c	vii. kl.	xxv	ii. Regu. ii	xxii	xxii	xxiv	iiii
d	vi. kl.	xxvi		v	xxiii	xxv	v
e	v. kl.	xxvii		vi	xxiiii	xxvi	vi
f	iiii. kl.	xxviii		ix	xxv	xxvii	vii
g	iii. kl.	xxix		xi	xxvi	xxviii	viii
a	ii. kl.	xxx		xii	xxvii	xxix	ix
b	i. kl.	xxxi		xiii	xxviii	xxx	x
c	xxxi. kl.	xxxii		xiiii	xxix	xxxi	xi
d	xxx. kl.	xxxiii		xv	xxx	xxxii	xii
e	xxviii. kl.	xxxiv		xvi	xxxi	xxxiii	xiii
f	xxvii. kl.	xxxv		xvii	xxxii	xxxiv	xiiii
g	xxvi. kl.	xxxvi		xviii	xxxiii	xxxv	xv
a	xxv. kl.	xxxvii		xix	xxxiv	xxxvi	xvi
b	xxiiii. kl.	xxxviii		xx	xxxv	xxxvii	xvii
c	xxiii. kl.	xxxix		xxi	xxxvi	xxxviii	xviii
d	xxii. kl.	xxx		xxii	xxxvii	xxxix	xix
e	xxi. kl.	xxxii		xxiii	xxxviii	xxx	xx
f	xx. kl.	xxxiii		xxiv	xxxix	xxxi	xxi
g	xix. kl.	xxxiiii		xxv	xxx	xxxii	xxii
a	xviii. kl.	xxxv		xxvi	xxx	xxxiii	xxiii
b	xvii. kl.	xxxvi		xxvii	xxx	xxxiv	xxiiii
c	xvi. kl.	xxxvii		xxviii	xxx	xxxv	xxv
d	xv. kl.	xxxviii		xxix	xxx	xxxvi	xxvi
e	xiiii. kl.	xxxix		xxx	xxx	xxxvii	xxvii
f	xiii. kl.	xxx		xxxi	xxx	xxxviii	xxviii
g	xii. kl.	xxxii		xxxii	xxx	xxxix	xxix
a	xi. kl.	xxxiii		xxxiii	xxx	xxx	xxx
b	x. kl.	xxxiiii		xxxiiii	xxx	xxx	xxx
c	ix. kl.	xxxv		xxxv	xxx	xxx	xxx
d	viii. kl.	xxxvi		xxxvi	xxx	xxx	xxx
e	vii. kl.	xxxvii		xxxvii	xxx	xxx	xxx
f	vi. kl.	xxxviii		xxxviii	xxx	xxx	xxx
g	v. kl.	xxxix		xxxix	xxx	xxx	xxx
a	iiii. kl.	xxx		xxx	xxx	xxx	xxx
b	iii. kl.	xxxii		xxxii	xxx	xxx	xxx
c	ii. kl.	xxxiii		xxxiii	xxx	xxx	xxx

C Date.				Datins.		Euenfong.		
		C Palmes.						
				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.	
b	Calend.	i	Phi. & Ia.	i	u. Reg. xv	Actes viii	ii. Re. xvi	Judas i
c	vi. No.	ii		ii	rbu	xxviii	rbui	Roma. i
d	v. No.	iii		iii	rc	Matth. i	rc	
e	iiii. No.	iiii		iiii	rci	u	rcii	
f	iii. No.	v		v	rcii	ii	rciii	
g	ii. No.	vi		vi	iii. Regu i	iii	iii. Reg. ii	
a	Nonas.	vii		vii	iii	v	iiii	
b	viii. Id.	viii		viii	v	vi	vi	
c	vii. Id.	ix		ix	vii	vii	viii	
d	vi. Id.	x		x	ix	viii	x	
e	v. Id.	xi		xi	x	ix	xi	
f	iiii. Id.	xii		xii	xi	x	xii	
g	iii. Id.	xiii		xiii	xv	xi	xvi	
a	ii. Id.	xiiii		xiiii	rbu	xi	rbui	
b	Idus.	xv		xv	rc	xii	rc	
c	rbu. kl.	rci		rci	rci	xiii	rcii	
d	rci. kl.	rbu		rbu	iii. Reg. i	xv	iii. Re. ii	
e	rc. kl.	rbui		rbui	iii	rci	iii	i. Cor.
f	rcii. kl.	rc		rc	v	rbu	vi	
g	rciii. kl.	rc		rc	vii	rbui	viii	
a	rci. kl.	rcii		rcii	ix	rc	x	
b	rcii. kl.	rciii		rciii	xi	rc	xii	
c	rc. kl.	rciiii		rciiii	xiii	rci	xiii	
d	rc. kl.	rcv		rcv	xv	rcii	xvi	
e	rcvi. kl.	rcvi		rcvi	rbu	rciii	rbui	
f	rcvii. kl.	rcvii		rcvii	rc	rciiii	rc	
g	rcviii. kl.	rcviii		rcviii	rci	rcv	rcii	
a	rcix. kl.	rcviii		rcviii	rcii	rcvi	rciii	
b	rcx. kl.	rcix		rcix	rcv	rcvii	i. Eps. i	
c	rcxi. kl.	rcx		rcx	i. Eps. ii	rcviii	iii	
d	rcxii. kl.	rcxi		rcxi	iii. Marke i	v	rciiii	

June.			Mattins.			Evening.		
			Psalms.					
			I. Lesson.		II. Lesson.		I. Lesson.	
e	Calend.	i	i	i. Ebd. vi	Mathe. ii	i. Ebd vii	i. Cor. i v	
f	iii. No.	ii	ii	viii	iii	ii	ii v	
g	iii. No.	iii	iii	i	iiii	ii. Ebd. i	ii. Cor. i	
a	iiii. No.	iiii	iiii	ii. Ebd. ii	v	iii	ii	
b	Monas.	v	v	iii	vi	v	iii	
c	viii. Id.	vi	vi	vi	vii	vii	iiii	
d	vii. Id.	vii	vii	viii	viii	ix	v	
e	vi. Id.	viii	viii	i	ix	ix	vi	
f	v. Id.	ix	ix	x	x	x	vii	
g	iiii. Id.	x	x	Hester. i	xi	Hester. ii	viii	
a	iii. Id.	xi	Barna ap.	xi	iii Actes. xii	iii Actes. xii	ix	
b	ii. Id.	xii		xii	v Mathe. iii	vi ii. Cor. ix		
c	Idus.	xiii	xiii	xiii	vii	vii	x	
d	xviii. Kl.	xiiii	xiiii	ix	iiii	Job. i	xi	
e	xvii. Kl.	xv	xv	Job. ii	xv	iii	xii	
f	xvi. Kl.	xvi	xvi	iii	xvi	v	xiii	
g	xv. Kl.	xvii	xvii	vi Luke. i	vii	Galla. i		
a	xiiii. Kl.	xviii	xviii	viii	ii	ix	ii	
b	xiii. Kl.	xix	xix	i	iii	ii	iii	
c	xii. Kl.	xx	xx	ii	iiii	iii	iiii	
d	xi. Kl.	xxi	xxi	iii	v	iv	v	
e	x. Kl.	xxii	xxii	xvi	vi xvii. xviii	vi		
f	ix. Kl.	xxiii	xxiii	xix	vii	ix Ephes. i		
g	viii. Kl.	xxiiii	xxiiii	Mal. iii	Math. iii	Mal. iii	Math. iii	
a	vii. Kl.	xv	xv	Job. xii	Luke. viii	Job. xii	Ephes. ii	
b	vi. Kl.	xvi	xvi	xiii	ix	xiii. xv	iii	
c	v. Kl.	xvii	xvii	xvi. xvii	x	xviii	iiii	
d	iiii. Kl.	xviii	xviii	xix	xi	ix	v	
e	iii. Kl.	xix	xix	xxi Actes. iii	xxii	Actes. iii		
f	ii. Id.	xx	xx	xxiii Luke. xii	xxiiii	Ephes. vi		

July.		Mattins.		Euenlong.		
		Psalmes.				
		i. Lesson.		ii. Lesson.		
		i. Lesson.		ii. Lesson.		
g	Kalend.	i	Job. xxxv	Luke. xiii	Job. xxxvi	Philip. i
a	vi. No.	ii	xxxvii	xiiii	xxxviii	ii
b	v. No.	iii	xxxix	xv	xl	iii
c	iiii. No.	iiii	xl	xvi	xli	iiii
d	iii. No.	v	Prouer. i	xvii	Prou. ii	Collos. i
e	ii. No.	vi	ii	xviii	iii	v
f	Jonas.	vii	v	xix	vi	vi
g	iiii. Id.	viii	vii	xx	viii	viii
a	iii. Id.	ix	ix	xxi	ix	ix
b	ii. Id.	x	x	xxii	x	x
c	v. Id.	xi	xi	xxiii	xi	xi
d	iiii. Id.	xii	xii	xxv	xvi	xii
e	iii. Id.	xiii	xvii	Jhon. i	xviii	v
f	ii. Id.	xiiii	xix	ii	xx	ii. Tess. i
g	Idus.	xv	xxi	iii	xxii	iii
a	xvii. kl.	xvi	xxii	iiii	xxiii	iiii
b	xvi. kl.	xvii	xxv	v	xxvi	i. Timo. i
c	xv. kl.	xviii	xxvii	vi	xxviii	ii. ii
d	xiiii. kl.	xix	xxix	vii	xxx	iii
e	xiii. kl.	xx	xxxi	viii	Eccles. i	v
f	xii. kl.	xxi	Eccles. ii	ix	xii	vi
g	xi. kl.	xxii	Magdale.	xiii	x	ii. Tim. i
a	x. kl.	xxiii	xxii	vi	xi	vii
b	ix. kl.	xxiiii	xxvii	viii	xii	iii
c	viii. kl.	xxv	xxv	x	xiii	iiii
d	vii. kl.	xxvi	xxvii	xii	xiiii	Jeremi. i
e	vi. kl.	xxvii	xxviii	xv	xi	Tit. i
f	v. kl.	xxviii	xxviii	xvi	xii	ii. ii
g	iiii. kl.	xix	xxviii	xvii	xiii	Whislem. i
a	iii. kl.	xx	xxviii	xviii	xiv	Hebre. i
b	ii. Id.	xxi	xxviii	x	xv	ii

August.		Latin.		Evensong.	
		Psalms.			
		I. Lesson.		II. Lesson.	
Calend.					
a. No.	ii	ii	iiii	xi	rb
b. No.	iii	iii	rb	Actes.	i
c. No.	iiii	iiii	rbii	ii	rii
d. No.	v	v	ix	iii	rii
e. No.	vi	vi	ixii	iiii	rii
f. No.	vii	vii	ixiii	v	rb
g. No.	viii	viii	ixvi	vi	rbii
h. No.	ix	ix	ixviii	vii	rii
i. No.	x	x	ix	viii	rii
j. No.	xi	xi	ixxi	ix	rii
k. No.	xii	xii	ixxii	x	rb
l. No.	xiii	xiii	ixxvi	xi	rbii
m. No.	xiiii	xiiii	ixxviii	xii	rii
n. No.	xv	xv	ix	xiii	rii
o. No.	xvi	xvi	ixii	xiiii	rii
p. No.	xvii	xvii	ixv	xv	rb
q. No.	xviii	xviii	ixviii	xvi	rbii
r. No.	xix	xix	ixx	xvii	rii
s. No.	xx	xx	ixxi	xviii	rii
t. No.	xxi	xxi	Lament. i	xix	Lame. ii
u. No.	xxii	xxii	ii	xx	ii
v. No.	xxiii	xxiii	b	xxi	Ezech. ii
w. No.	xxiiii	xxiiii	Ezech. iii	xxii	ii
x. No.	xxv	xxv	vii	xxiii	rbii
y. No.	xxvi	xxvi	ixxi	xxiv	rii
z. No.	xxvii	xxvii	ixxii	xxv	rii
a. No.	xxviii	xxviii	Dani. i	xxvi	Dani. ii
b. No.	xxix	xxix	ii	xxvii	rii
c. No.	xxx	xxx	b	xxviii	rii
d. No.	xxxi	xxxi	vi	xxix	rii
e. No.	xxxii	xxxii	Path.	i	rii

September.			Mattins.			Evensong.				
Psalmes.			I. Lesson.		II. Lesson.		I. Lesson.		II. Lesson.	
f	Calend.	i	i	Dani. ix	Math. ii	Dani. ix	Rom. ix			
g	1st. Ro.	ii	ii	xi	iii	ii	ii			
a	2nd. Ro.	iii	iii	xii	iiii	iii	iii			
b	3rd. Ro.	iiii	iiii	13.	v	13.	v			
c	Jonas.	v	v	iiii	vi	v. vi	vi			
d	1st. Jo.	vi	vi	vii	vii	vii	vii			
e	2nd. Jo.	vii	vii	ix	viii	ix	viii			
f	3rd. Jo.	viii	viii	x	ix	x	ix			
g	4th. Jo.	ix	ix	xii	x	xii	x			
a	5th. Jo.	x	x	Joel. i	xi	Joel. ii	xi			
b	6th. Jo.	xi	xi	iii	xii	Amos. i	xii			
c	7th. Jo.	xii	xii	Amos. ii	xiii	iii	xiii			
d	8th. Jo.	xiii	xiii	iiii	xiiii	v	xiiii			
e	9th. hl.	xiiii	xiiii	vi	xv	vi	xv			
f	10th. hl.	xv	xv	vii	xvi	ix	xvi			
g	11th. hl.	xvi	xvi	Abdias. i	xvii	Jonas. i	1 Cor. i			
a	12th. hl.	xvii	xvii	Jon. ii. iii	xviii	iiii	ii			
b	13th. hl.	xviii	xviii	14th. Jo.	xix	14th. Jo.	iii			
c	14th. hl.	xix	xix	v	xx	v	iv			
d	15th. hl.	xx	xx	vi	xxi	vi	v			
e	16th. hl.	xxi	xxi	vii	xxii	vii	vi			
f	17th. hl.	xxii	xxii	8th. Jo.	xxiii	8th. Jo.	vii			
g	18th. hl.	xxiii	xxiii	9th. Jo.	xxiv	9th. Jo.	viii			
a	19th. hl.	xxiiii	xxiiii	10th. Jo.	xxv	10th. Jo.	ix			
b	20th. hl.	xxv	xxv	11th. Jo.	xxvi	11th. Jo.	x			
c	21st. hl.	xxvi	xxvi	12th. Jo.	xxvii	12th. Jo.	xi			
d	22nd. hl.	xxvii	xxvii	13th. Jo.	xxviii	13th. Jo.	xii			
e	23rd. hl.	xxviii	xxviii	14th. Jo.	xxix	14th. Jo.	xiii			
f	24th. hl.	xxix	xxix	15th. Jo.	xxx	15th. Jo.	xiv			
g	25th. hl.	xxx	xxx	16th. Jo.	xxxi	16th. Jo.	xv			
a	26th. hl.	xxxi	xxxi	17th. Jo.	xxxii	17th. Jo.	xvi			
b	27th. hl.	xxxii	xxxii	18th. Jo.	xxxiii	18th. Jo.	xvii			
c	28th. hl.	xxxiii	xxxiii	19th. Jo.	xxxiiii	19th. Jo.	xviii			
d	29th. hl.	xxxiiii	xxxiiii	20th. Jo.	xxxv	20th. Jo.	xix			
e	30th. hl.	xxxv	xxxv	21st. Jo.	xxxvi	21st. Jo.	xx			
f	1st. Oct.	xxxvi	xxxvi	22nd. Jo.	xxxvii	22nd. Jo.	xxi			
g	2nd. Oct.	xxxvii	xxxvii	23rd. Jo.	xxxviii	23rd. Jo.	xxii			
a	3rd. Oct.	xxxviii	xxxviii	24th. Jo.	xxxix	24th. Jo.	xxiii			
b	4th. Oct.	xxxix	xxxix	25th. Jo.	xl	25th. Jo.	xxiv			
c	5th. Oct.	xl	xl	26th. Jo.	xli	26th. Jo.	xxv			
d	6th. Oct.	xli	xli	27th. Jo.	xlii	27th. Jo.	xxvi			
e	7th. Oct.	xlii	xlii	28th. Jo.	xliiii	28th. Jo.	xxvii			
f	8th. Oct.	xliiii	xliiii	29th. Jo.	xliv	29th. Jo.	xxviii			
g	9th. Oct.	xliv	xliv	30th. Jo.	xlv	30th. Jo.	xxix			
a	10th. Oct.	xlv	xlv	31st. Jo.	xlvi	31st. Jo.	xxx			

October.		Matins.		Evensong.	
		Psalms.			
		i. Lesson.		ii. Lesson.	
		i. Lesson.		ii. Lesson.	
A	Kalend.	i	i	zachari. xi	Mat. iii
b	vi. No.	ii	ii	iii	v
c	v. No.	iii	iii	Gala. i	vi
d	iiii. No.	iiii	iiii	ni	bu
e	iii. No.	v	v	Coby. i	vi
f	ii. No.	vi	vi	ii	ix
g	Nonas.	vii	vii	v	f
A	viii. Id.	viii	viii	bu	xi
b	vii. Id.	ix	ix	ix	x
c	vi. Id.	x	x	xi	xii
d	v. Id.	xi	xi	xii	xiii
e	iiii. Id.	xii	xii	Judith. i	xv
f	iii. Id.	xiii	xiii	ii	xvi
g	ii. Id.	xiiii	xiiii	v	Luke. di. i
A	Idus.	xv	xv	bu	di. i
b	xvii. kl.	xvi	xvi	ix	ii
c	xvi. kl.	xvii	xvii	xi	iii
d	xv. kl.	xviii	xviii	Luc. Eud.	xviii
e	xiiii. kl.	xix	xix	xv	v
f	xiii. kl.	xx	xx	Sap. i	vi
g	xii. kl.	xxi	xxi	iii	bu
A	xi. kl.	xxii	xxii	v	viii
b	x. kl.	xxiii	xxiii	bu	ix
c	ix. kl.	xxiiii	xxiiii	ix	x
d	viii. kl.	xxv	xxv	xi	xii
e	vii. kl.	xxvi	xxvi	xiii	xiii
f	vi. kl.	xxvii	xxvii	xv	xvi
g	v. kl.	xxviii	xxviii	xvii	xviii
A	iiii. kl.	xxix	xxix	ix	Eccl. i
b	iii. kl.	xxx	xxx	Eccl. ii	xvi
c	ii. kl.	xxxi	xxxi	iii	v
					Collof. i

[illegible]

December.				Matins.		Evensong.	
				Psalms.			
				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
f	Kalend.	i		Isay. vii	Actes. ii	Isai. vii	Hebz. vii
g	iii. No.	ii		ix	iii	x	viii
a	iii. No.	iii		xi	iiii	xii	ix
b	viid. No.	iiii		xiii	v	xiiii	x
c	Jonas.	v		xv	vi	xvi	xi
d	viii. Id.	vi		xvii	vi. vii	xviii	xii
e	vii. Id.	vii		xix	vi. vii	xx. xxi	xiii
f	vi. Id.	viii		xxi	viii	xxii	Jacob. i
g	v. Id.	ix		xxiii	x	xxv	ii
a	iiii. Id.	x		xxv	xi	xxvii	iii
b	iii. Id.	xi		xxviii	xii	xxix	iiii
c	viid. Id.	xii		xxx	xiii	xxxi	v
d	Idus.	xiii		xxxii	xiiii	xxxiii	i. Pet. i
e	iii. kl.	xiiii		xxxiiii	xv	xxxv	ii
f	ii. kl.	xv		xxxvi	xv	xxxvii	iii
g	xi. kl.	xvi		xxxviii	xvi	xxxix	iiii
a	x. kl.	xvii		xl	xvii	xli	v
b	ix. kl.	xviii		xlii	xviii	xliii	ii. Pet. i
c	viii. kl.	xix		xliiii	xix	xliv	ii
d	vii. kl.	xx		xlv	xx	xlv	iii
e	vi. kl.	xxi	Tho. Apo.	xlvii	xxi	xlix	i. John. i
f	v. kl.	xxii		l	xxii	li	ii
g	iiii. kl.	xxiii		lii	xxiii	liii	iii
a	iii. kl.	xxiiii		liiii	xxiiii	lv	iiii
b	viid. kl.	xxv	Nati. dni.	xxv	Isay. ii	Isay. vii	Cit. ii
c	vi. kl.	xxvi	Stepha.	xxvi	Act. vi. vii	lvii	Actes vii
d	v. kl.	xxvii	Jho Eua.	xxvii	lviii	Apoca. i	lviii
e	iiii. kl.	xxviii	Innocen.	xxviii	xxviii	Actes. xxv	lviii
f	iii. kl.	xxix		Isay. lxi	xxvii	lxvii	ii. Jho. i
g	ii. kl.	xxx		lxiii	xxviii	lxviii	iii. Jho. i
a	viid. kl.	xxxi		lxv	xxviii	lxvi	Jude. i



AN ORDRE

for Mattins daily through the yere.

The Priest beeyng in the quier, shall begin with a loude voyce,
the Lordes prayer, called the *Pater noster*.



Our father whiche art in heauen, halowed be
thy name. Thy kyngdome come. Thy wil be
dooen in yearth as it is in heauen. Geue vs
this day our daily bread. And forgeue vs our
trespasses, as we forgeue them that trespas
against vs. And leade vs not into temptaci-
on. But deliuer vs from euill. Amen.

Then likewise he shall saie.

O Lord open thou my lippes.

Answer.

And my mouth shall shewe furthe thy praise.

Priest.

O God make good spede to saue me.

Answer.

O Lord make hast to helpe me.

Priest.

Glorie be to the father & to the sonne: and to the holy ghost
As it was in the beginnyng, is now & ever shalbe: worlde
without ende. Amen. Praise ye the Lord.

And from Easter to Trinitie Sundae.

Alleluya.

Then shalbe sated or song without any Inuitatory this Psalm
Venite exultemus &c. in Englishe, as foloweth.

Come, let vs syng vnto the lord: let vs hartely reioyce
in the strength of our saluacion.

Let vs come before his presence with thankesgeuyng: and
shewe our self glad in hym with Psalmes.

For the Lord is a greate God: and a greate Kyng aboue
all Goddes.

In his hande are all the corners of the yearth: And the
strength of the hilles is his also.

The sea is his, and he made it: And his handes prepared
the drie lande.

A.j.

O come, let vs worship and fall doun: and knele before
the Lorde our maker.

For he is (the Lorde) our God: And we are the people of
his pasture, and the shepe of his handes.

To daie, if ye will heare his voyce, harden not your har-
tes: as in the prouocation, and as in the daie of temptation
in the wildernesse.

When your fathers tempted me: proued me, and sawe
my workes.

Fortie yeres long was I grieved with this generacion,
and saied, it is a people that do erre in their hartes: for thei
haue not knowen my waies.

Unto whom I sware in my wraethe: that thei should not
entre into my rest.

Glozy be to the father. &c. As it was in the. &c. Amen.

Then shall folowe certain Psalmes in ordre, as thei been appoynted in
a table made for that purpose, except there be proper psalmes appoynted
for that daie. And at the ende of euery Psalm throughought the yere, & like-
wise in the ende of *Benedictus*, *Benedicite*, *Magnifica*, and *Nunc dimittis*, shall be repeated.

Glozy be to the father, and to the sonne: &c.

Then shall be red twoo lessons distinctly with a loude voyce, that the peo-
ple may heare. The first of the old testament, the second of the new. Like
as thei be appoynted by the kalender, except there be proper lessons as-
signed for that daie: the Minister that readeth the Lesson, standyng and
turnyng hym so as he may best bee heard, of all suche as bee present. And
before euery lesson, the minister shall saie thus. The first, second, third, *iii*
Chapiter of Genesis, or Exodus, Matthewe, Marke, or other like as is
appoynted in the kalender. And in the ende of euery Chapiter he shall saie.

Here endeth suche a Chapiter of suche a booke.

And (to the ende the people maye the better heare) in suche places where
ther do synge: there shall the Lessons be song in a plain tune, after the ma-
ner of distinct readyng: and likewise the Epistle and Gospell.

After the first Lesson shall folowe *Te deum* in Englishe, daily throughout
the yere, except in Lent, all the whiche tyme in the place of *Te deum* shall be
used *Benedicite omnia opera dei dño*, in Englishe as foloweth.

We praise thee, O God, we knowlege thee to be the lorde.
All the yearch doth worship thee, the father euerlastyng
To thee all Angels crye a loude, the heauens and all the
powers therein.

To thee Cherubin, and Seraphin continually doo crye.

Holy

holy, holy, holy, Lorde God of Sabaoth.

Heaven and yearth are full of the maiestie of thy glory.

The glorious compaignie of the Apostles, praise thee.

The goodly fellowship of the Prophetes, praise thee.

The noble armie of Martyres, praise thee.

The holy church throughout all the worlde doth know-
lege thee.

The father of an infinite Maiestie.

Thy honorable, true, and onely sonne.

Also the holy ghost the comforter.

Thou art the Kyng of glory, O Christ.

Thou art the everlastyng sonne of the father.

When thou tokest vpon thee to deliuer man, thou diddest
not abhorre the virgins wombe.

When thou haddest ouercomed the sharpenesse of death:
thou diddest open the kyngdome of heauen to all beleuers.

Thou sittest on the right hande of God, in the glory of the
father.

We beleue that thou shalt come to be our iudge.

We therefore praie thee, helpe thy seruauntes whom thou
hast redeemed with thy precious bloud.

Make theim to bee nombred with thy saintes, in glory
everlastyng.

O Lorde, saue thy people: and blesse thyne heritage.

Guerne them and lift them vp for euer.

Daie by daie we magnifie thee.

And we worship thy name ever worlde without ende.

Glouehsafe, O Lorde, to kepe vs this daie without synne.

O Lorde, haue mercie vpon vs: haue mercie vpon vs.

O Lorde, let thy mercie lighten vpon vs: as our truste is
in thee.

O Lorde, in thee haue I trusted: Let me neuer bee con-
founded.



All ye workes of the lorde, speake good of the lorde: *Benedicta.*
praise hym, and set hym vp for euer.

O ye Angelles of the Lorde, speake good of the

A.ij.

Lorde:

Lorde: Praise hym, and set hym vp for euer.

O ye heauens, speake good of the lorde: Praise hym, and set hym vp for euer.

O ye waters that bee aboue the firmament, speake good of the Lorde: Praise hym, and set hym vp for euer.

O al ye powers of the Lorde, speake good of the Lorde: Praise hym, and set hym vp for euer.

O ye Sunne and Moone, speake good of the lorde: praise hym, and set hym vp for euer.

O ye starrs of heauen, speake good of the Lorde: Praise hym, and set hym vp for euer.

O ye showers and dewe, speake good of the lorde: praise hym, and set hym vp for euer.

O ye wyndes of God, speake good of the Lorde: Praise hym and set hym vp for euer.

O ye fire and heate, praise ye the Lorde: Praise hym, and set hym vp for euer.

O ye wynter and Sommer, speake good of the Lorde: Praise hym, and set hym vp for euer.

O ye Dewes and Frostes, speake good of the Lorde: Praise hym, and set hym vp for euer.

O ye Froste and Cold, speake good of the Lorde: Praise hym, and set hym vp for euer.

O ye Ice and Snowe, speake good of the Lorde: Praise hym, and set hym vp for euer.

O ye Nightes and Daies, speake good of the Lorde: Praise hym, and set hym vp for euer.

O ye Light and Darkenesse, speake good of the Lorde: Praise hym, and set hym vp for euer.

O ye lightnynges and cloudes, speake good of the lorde: Praise hym, and set hym vp for euer.

O let the yearth speake good of the lorde: yea, let it praise hym, and set hym vp for euer.

O ye mountaignes and hilles, speake good of the Lorde: Praise hym, and set hym vp for euer.

O all ye grene thynges vpon the yearth, speake good of the lorde: Praise hym, and set hym vp for euer.

O ye welles, speake good of the Lorde: Praise hym, and set hym vp for euer.

O ye Seas and foudes, speake good of the Lorde: praise hym, and set hym vp for euer.

O ye whales, & all that moue in the waters, speake good of the Lorde: Praise hym, and set hym vp for euer.

O al ye foules of the aire, speake good of the lorde: praise hym, and set hym vp for euer.

O all ye beastes and cattell, speake good of the Lorde: Praise hym, and set hym vp for euer.

O ye children of men, speake good of the Lorde: Praise hym, and set hym vp for euer.

O let Israell speake good of the Lorde: Praise hym and set hym vp for euer.

O ye Priestes of the Lorde, speake good of the Lorde: Praise hym, and set hym vp for euer.

O ye seruantes of the Lorde, speake good of the lorde: Praise hym, and set hym vp for euer.

O ye spirites and soules of the righteous, speake good of the Lorde: Praise hym, and set hym vp for euer.

O ye holy and humble men of harte, speake good of the Lorde: Praise hym, and set hym vp for euer.

O Ananias, Asarias, and Misael, speake ye good of the Lorde: Praise hym, and set hym vp for euer.

Glorie be to the father, and to the sonne. &c.

As it was in the beginnyng, is now. &c. Amen.

And after the second Lesson, throughout the whole yere, shal be vsed Benedictus, in Englishe as foloweth.

Blessed be the Lorde God of Israell: For he hath visited and redeemed his people.

Benedictus
Luc. i.

And hath lifted vp an horne of Saluacion to vs: In the house of his seruant Dauid.

As he spake by the mouche of his holy Prophetes: whiche hath been sence the worlde began.

That we shoulde bee saved from our enemies: And from the bandes of all that hate vs.

Oratio

A. iij.

To

To performe the mercy promised to our fathers: and to rememb: his holy couenaunt.

To performe the othe whiche he sware to our father Abraham: that he would geue vs.

That wee beeyng deliuered out of the handes of our enemies: might serue hym without feare.

In holines and righteousnes before hym: All the daies of our life.

And thou child, shalt be called the prophet of the highest: for thou shalt go before the face of the Lorde, to prepare his waies.

To geue knowlege of saluation vnto his people: for the remission of their synnes.

Throughe the tendre mercie of our God: wherby the daie spyng from an high hath visited vs.

To geue light to them that sit in darknes, and in the shadowe of death: and to guyde our fete into the waie of peace.

Glorie be to the father, and to the sonne. &c.

As it was in the beginnyng, is now. &c. Amen.

Then shalbe saied daily through the yere, these praters folowynge, as well at Euen song as at Mattins, all deuoutly knelyng.

Lorde haue mercie vpon vs.

Christ haue mercie vpon vs.

Lorde haue mercie vpon vs.

Then the minister shall saie the Crede, and the Lordes prater in English, with a loude voyce.

Answer.

But deliuer vs from euell. Amen.

Priest.

O Lorde shewe thy mercie vpon vs.

Answer.

And graunt vs thy saluation.

Priest.

O Lorde saue the Kyng.

Answer.

And mercifully heare vs, when we call vpon thee.

Priest.

Indue thy ministers with righteousness.

Answer.

And

^{Matins}
And make thy chosen people ioyfull.

Priest.

O Lorde saue thy people.

Answer.

And blesse thyne inheritance.

Priest.

Geue peace in our tyme, O Lorde.

Answer.

Because there is none other that fighteth for vs, but one,
ly thou, O God.

Priest.

O God, make cleene our hartes within vs.

Answer.

And take not thyne holy spirite from vs.

Priest.

The Lorde be with you.

Answer.

And with thy spirite.

Then shall daily folowe thre Collectes. The first of the day, whiche shall be the same that is appoynted at the Communion. The second for peace. The third for grace to liue well. And the two last Collectes shall neuer alter, but daily be said at Matins, throughout all the yere, as followeth. The priest standyng vp, and sayyng,

¶ Let vs praye.

Then the Collect of the daie.

The second Collect, for peace.

O God, whiche art autho: of peace and loue of concord, in knowlege of whom standeth our eternall life, whose seruice is perfect fredome: defende vs thy humble seruauntes, in all assaules of our enemies, that we surely trustyng in thy defence, shal not feare the power of any aduersaries: through the might of Iesu Christ our Lorde. Amen.

The third Collect, for grace.

O Lorde our heauenly father, almightie and euerliuyng God, whiche hast lastly brought vs to the begynnyng of this daie: Defende vs in the same with thy mightie power, and graunt that this daie wee fall into no synne, nei her runne into any kynde of daunger, but that all our doinges shal be directed by thy gouernaunce, to doo al waies that is righteous in thy sight: through Iesus Christ our lorde. Amen.

A. iij.

An

AN ORDRE

for Euenſong throughout the yere.

The p̄ieſt ſhall ſaie.

OUR FATHER

Then likewiſe he ſhall ſaie.

O God make ſpede to ſaue me.

Answer.

O Lorde make haſt to helpe me.

P̄ieſt.

Glorie be to the father, and to the ſonne. &c.

As it was in the beginnyng, is now. &c. Amen.

P̄aiſe ye the Lorde.

And from Eaſter to Triniſtie Sundae.

Alleluia.

As befoze is appoynted at Mattins.

Then Pſalmes in ord̄e, as thei be appoynted in the table for Pſalmes except there be propeze Pſalmes appoynted for that daie. Then a leſſon of the olde teſtament, as is appoynted likewiſe in the Calendar, excepte there be proper Leſſons appoynted for that daie. After that (*Magnificat*) in Engliſhe, as foloweth.

Magnificat. My ſoule doth magnifie the Lorde.

And my ſp̄ite hath reioyced in God my ſauioz.

For he hath regarded the lowlineſſe, of his handmaiden
For beholde, from hencefurthe all generacions ſhall call
me bleſſed.

For he that is mightie, hath magnified me: And holy is
his name.

And his mercie is on them that feare hym, throughout
all generacions.

He hath ſhewed ſtrength with his arme, he hath ſcattered
the proude in the imagination of their hartes.

He hath put doune the mightie from their ſeate, and hath
exalted the humble and meke.

He hath filled the hungerie with good thynges, and the
riche he hath ſent emptie a waie.

He remembryng his mercie, hath holpen his ſeruaunt Iſrael:
as he promiſed to our fathers, Abraham & his ſede for ever.

Glorie be to the father. &c. As it was in the. &c. Amen.

Then

Then a Lesson of the Newe testament. And after that (*Nunc dimittis*) in English, as foloweth.

Lorde, now lettest thou thy seruaunt depart in peace: ac- *Nunc dimittis*
cording to thy worde. *Luc. ii.*

For myne eyes haue seen: thy saluacion.

whiche thou hast prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Israell.

Glory be to the father. &c. As it was in the. &c. Amen.

Then the suffrages before assigned at Mattins, the clerkes kneeling like wise, with thye Collectes. first of the daie: Seconde of peace: Third for aide against all perils, as here foloweth. Whiche two last Collects shal be daily said at Euenfong, without alteration.

The second Collect at Euenfong.

God, from whom all holy desires, all good counsailes, and all iust workes do procede: geue vnto thy seruautes that peace, whiche the worlde cannot geue, that bothe our hartes maie bee set to obey thy commaundementes, and also that by thee, wee beeyng defended from the feare of our enemies, maie passe our tyme in rest and quietnes: through the merites of Iesu Christ our sauioz. Amen.

The third Collect for aide against all perilles.

Lighten our darkenes wee beseeche thee, O Lorde, and by thy greate mercie, defende vs from all perilles and daungers of this night, for the loue of thy onely sonne our sauioz Iesu Christ. Amen.

In the feastes of Christmas, The epiphanie, Easter, The Ascensio, Pentecost, and vpon Trinitie Sondaye. shal bee song or said immediately after Benedicte, this confession of our Christian faith.

Holocene wilbe saued: before all thynges it is necessary that he hold the catholike faith.

whiche faith, except every one do kepe holy and vndefiled: without doubt he shall perishe euerlastyngly.

And the catholike faith is this: that we worship one God in trinitie, and trinitie in vnitie.

Neither confounding the persones: Nor diuidyng the substance.

For there is one person of the father, another of the sonne: and another of the holy gholste.

A.v.

But

But the Godhed of the father, of the sonne, and of the holy ghost, is all one: the glory equall, the Maiestie coeternall. Sucht as the father is, sucht is the sonne: and sucht is the holy ghost.

The father vncreate, the sonne vncreate: And the holy ghost vncreate.

The father incomprehensible, the sonne incomprehensible: and the holy ghost incomprehensible.

The father eternal, the sonne eternal: & the holy ghost eternal.

And yet thei are not three eternalles: but one eternall.

As also there bee not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So likewise, the father is almightie: the sonne almightie and the holy ghost almightie.

And yet are thei not three almighties: but one almightie.

So the father is God, the sonne is god: & the holy ghost is God.

And yet are thei not three Goddes: but one God.

So likewise the father is Lorde, the sonne Lorde: And the holy ghost Lorde.

And yet not three Lordes: but one Lorde.

For like as we be compelled by the christian veritie: to acknowledge every person by hymself to be God and Lorde.

So are we forbidden by the Catholike Religion: to saie there be three Goddes, or three Lordes.

The father is made of none: neither created nor begotten.

The sonne is of the father alone: Not made nor created, but begotten.

The holy ghost is of the father, and of the sonne: neither made nor created, nor begotten, but procedyng.

So there is one father, not three fathers, one sonne, not three sonnes: one holy ghost, not three holy ghostes.

And in this trinitie, none is afore or after other: None is greater nor lesse then other.

But the whole. iij. persons: be coeternal together & coequal.

So that in all thynges, as is afore said: the vnitie in trinitie, and the trinitie in vnitie, is to be worshipped.

He therfore that wil be saued: must thus thinke of the trinitie

Furthermore,

Furthermore, it is neceſſary to everlaſtyng ſaluacion: that he alſo beleue rightly in the incarnation of our Lorde Jeſu Chriſte.

For the right faith is that we beleue and confeſſe: That our Lorde Jeſus Chriſt, the ſonne of God, is God and man.

God of the ſubſtaunce of the father, begotten before the worldes: And manne of the ſubſtaunce of his mother, borne in the worlde.

Perfect God and perfecte man: of a reaſonable ſoule, and humain fleſhe ſubſiſtyng.

Equall to the father as touchyng his Godhed: And inferior to the father touchyng his manhode.

who although he be God and man: yet he is not two, but one Chriſt.

One, not by conuerſion of the Godhede into fleſhe: But by takyng of the manhod into God.

One altogether, not by confuſion of ſubſtaunce: But by vnitie of perſone.

For as the reaſonable ſoule and fleſhe is one man: ſo God and man is one Chriſt.

who ſuffered for our ſaluacion, deſcended into hell, roſe again the third daie from the dedde.

He aſcended into heauen, he ſitteth on the right hande of the father, God almightie: fro whence he ſhal come to iudge the quicke and dedde.

At whole comyng all menne ſhall riſe again with their bodies: And ſhall geue accompt of their awne workes.

And thei that haue dooen good, ſhall go into life everlaſtyng: And thei that haue dooen euill, into ever laſtyng fire.

This is the Catholike faith: whiche except a man beleue faithfully, he cannot be ſaued.

Glozy bee to the father, and to the ſonne, and to the holy Ghoſte.

As it was in the beginnyng, is now, & ever ſhal be: worlde without ende. Amen.

Thus endeth the ordre of Matins and
Eunſong, through the whole yere.

The

THE INTROIT

tes, Collectes, Epistles, and Gospels, to be vsed at the celebration of the Lordes supper and holy Communion through the yere: with proper psalmes, and Lessons for diuerse feastes and daies.

The first Sundaie in Aduent.



Blessed is that man that hath not walked in the counsaill of the vngodly: Nor stand in the waye of synners, and hath not sit in the seate of the skornefull.

But his delight is in the lawe of the lord: and in his lawe will he exercise hymself daie and night.

And he shal bee like a tree planted by the water side: that will bring furthe his fruite in due season.

His leafe also shall not wither: and looke whatsoener he doth, it shall prosper.

As for the vngodly, it is not so with theim: But thei are like the chaffe, whiche the wynd skattereth awaie (from the face of the yearth.)

Therefore the vngodly shall not bee able to stande in the iudgement: Neither the synners in the congregation of the righteous.

But the Lord knoweth the waie of the righteous: and the waie of the vngodly shall perishe.

Glorie be to the father, and to the sonne. &c.

As it was in the beginnyng, and is now. &c. Amen.

And so must every Introite be ended.

Let vs praie.

The Collect.

A Almighty God, geue vs grace, that we maie cast awaie the workes of darkenes, and put vpon vs the armor of light, now in the tyme of this mortall life (in the whiche thy sonne Iesus Christe came to visite vs in greete humilitie:) that in the last daie, when he shall come again in his glorious Maiestie, to indge bothe the quicke and the dedde: wee maie rise to the life immortall, through him, who liueth and reigneth

The first sonday.

reigneth with thee and the holy ghost, now and ever. Amen.

The Epistle.

we nothing to any man but this, that ye loue one another. For he that loueth another, fulfilleth the law. For these commaundementes: Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steale: Thou shalt beare no false witnesse: Thou shalt not lust: and so furthe (if there bee any other commaundement) it is all comprehended in this sayng: name ly, loue thy neighbor as thy self. Loue hurtech not his neighbor: therefore is loue the fulfillyng of the lawe. This also, we knowe the season, how that it is tyme that we should now awake out of slepe for now is our saluacion nerer, then when ye beleued. The night is passed, the daie is come nye: Let vs therefore caste a waie the deedes of darkenesse, and let vs putte on the Armour of light. Let vs walke honestly, as it wer in the daie light: not in eatyng and drynkyng, neither in chamyng and wantonnesse, neither in strief and enuiyng: But put ye on the Lorde Jesus Christ. And make not prouision for the fleshe, to fulfill the lustes of it.

The Gospell.

And when thei drewe nigh to Hierusalem, and were come to Bethphage vnto Mount Oliuete, then sent Jesus twoo disciples, sayng vnto theim: Go into the toun that lieth ouer against you, and anone ye shal find an Ass bound, and a colt with her: loose them and bryng them vnto me. And if any manne saie ought vnto you, saie ye the lorde hath nede of them: and straight waie he will let theim go. All this was dooen that it might bee fulfilled, whiche was spoken by the Prophete, sayng: tell ye the daughter of Syon, behold, the Kyng cometh vnto thee, meke, sittynge vpon an Ass and a colt, the fole of the Ass vnto the yoke. The disciples went, and did as Jesus commaunded them, and brought the Ass and a Colte, and putte on theim their clothes, and set hym thereon. And many of the people spred their garmentes in the waie. Other cutte doune braunches from the trees, and strawed theim in the waie. Moreover, the

the people that went before, and thei that came after cried, sayng: hofanna to the sonne of David: Blessed is he that cometh in the name of the Lorde: hofanna in the highest. And when he was come to Ierusalem, all the citie was moued, sayng: who is this? And the people saied: this is Iesus the prophete of Nazareth a citie of Galile. And Iesus went into the temple of God, and cast out all the that sold and bought in the Temple, and ouerthrewe the Tables of the money chaungers, and the seates of theim that sold doves, and said vnto them: It is written: My house shalbe called the house of praier, but ye haue made it a denne of thenes.

The second Sundaie.



Ad alms cum
psal. c. xxx.

When I was in trouble, I called vpon the Lorde: and he hard me.

Deliuier my soule, O lorde, from lyng lippes: and from a deceiפטull toungue.

What rewarde shalbe geuen vnto thee, thou false toungue: Even mightie and sharpe Arrowes, with hote burning coales.

Wo is me that I am constrained to dwell with Melec h: and to haue myne habitation among the tentes of Cedar.

My soule hath long dwelt among theim, that be enemies vnto peace.

I labor for peace, but when I speake vnto them thereof: thei make theim to battaill.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning, is now. &c. Amen.

The Collect.

Blessed Lorde, whiche hast caused all holy scriptures to be written for our learning: Graunt vs that we maie in suche wise heare theim, reade, marke, learne, and inwardly digest them, that by pacience and comfort of thy holy worde wee maie embrace and euer holde faste, the blessed hope of euerlastyng life, whiche thou hast geuen vs in our sauio: Iesus Christe.

The Epistle.

whatsoever

Whatsoever thynges are written afore tyme, thei are Roma XV.
 written for our learning, that wee through pacience
 and comfort of the scriptures, might haue hope. The
 God of pacience and consolacion, graunt you to be like min-
 ded one towardes another, after the ensample of Christe
 Jesu: That ye all agreyng together, maie with one mouth
 praise God the father of our Lorde Jesus Christ: wherefore
 receiue ye one another, as Christe receiued vs, to the praise
 of God. And this I saie, that Jesus Christe was a Minister
 of the Circumcision for the truthe of God, to confirme the
 promises made vnto the fathers: And that the Gentyles
 might praise God for his mercie, as it is written. For this
 cause I will praise thee among the Gentiles, and syng vnto
 thy name. And again he saith: Reioyce ye Gentiles with
 his people. And again: Praise the Lorde all ye Gentyles,
 and laude hym all ye nations together. And againe Elaye
 saith: There shalbee the roote of Jesse, and he that shall
 rise to reigne ouer the Gentiles: In hym shall the Gentiles
 truste. The God of hope fill you with all ioye, and peace in
 beleuyng, that ye maie bee riche in hope, through the power
 of the holy ghoste.

The Gospell.

Here shalbe signes in the Sunne and in the Moone, Luc. XXII.
 and in the Sterres: And in the yearth the people shal-
 bee at their wittes ende, through dispaire. The Sea
 and the water shall roare, and mennes hartes shall fayle
 them for feare, and for looking after those thynges whiche
 shall come on the yearth. For the powers of heauen shall
 moue. And then shall the sone of man come in a cloude
 with power and greate glory. When these thynges beginne
 to come to passe, then looke vp, and lift vp your heddes, for
 your redemption draweth nye. And he shewed them a simi-
 litude: Beholde the figge tree, and all other Trees, when
 thei shoothe furthe their buddes, ye see and knowe of youre
 awne selves, that Sommer is then nye at hande. So like-
 wise ye also (when ye see these thynges come to passe) be sure
 that the Kyngdome of GOD is nye. Verely I saie vnto
 you

you: this generacion shall not passe, till all bee fulfilled. Hea-
uen and yearth shall passe: but my wordes shall not passe.

The third Sundaie.

Cum inuocatur
Psalm. iii.

Hear me when I call, O God of my righteousness:
thou hast let me at libertie when I was in trouble,
haue mercie vpon me, and hearken vnto my prayer.
O ye sonnes of men, how long will ye blaspheme
myne honor: And haue such pleasure in vanitie, and seke af-
ter lesyng.

Knowe this also, that the Lorde hath chosen to hymself
the man that is Godly: when I call vpon the Lorde, he will
heare me.

Stande in awe and synne not: Common with your awne
harte, and in your chambre, and be still.

Offre the Sacrifice of righteousness: and put your trust in
the Lorde.

There be many that will saie: who will thewe vs any good:
Lorde lift thou vp: the light of thy countenance vpon vs.

Thou hast put gladnesse in myne hart: sence the tyme that
their come and wyne (and oyle) increased.

I will laye me doune in peace and take my rest: For it is
thou Lorde onely, that makest me to dwell in safteie.

Glozy be to the father. &c. As it was in the. &c. Amen.

The collect.

Lorde, wee beseeche thee, geue care to our prayers, and by
thy gracious visitacion, lighten the darkenes of our hart,
by our Lorde Iesus Christ.

The Epistle.

i Cor. iii.

Let men esteeme vs, as the Ministers of Christ, and
Stewardes of the secretes of God. Furthermore,
it is required of the Stewardes, that a manne bee
found faithfull: with me it is but a very smal thyng
that I should be iudged of you, either of manes iudgement:
no I iudge not myne awne self, for I knowe nought by my
self, yet am I not thereby iustified. It is the Lorde that iud-
geth me. Therefore iudge nothyng before the tyme, vntill
the lorde come, whiche will lighten thynges that are hid in
darkenes,

darkenes, and open the countailes of the heartes, and then shall euery man haue prayse of God.

The Gospel.

When Ihon being in priso heard the workes of Christ: *Math. xi.*
 He sent two of his disciples, & said vnto him: art thou he that shalt come: or do we loke for another: Iesus answered & sayd vnto the: Go, & shew Ihon, what ye haue heard & sene. The blynd receyue their sight, the lame walke, the lepers are clesed, & the deafe heare, the dead are ray- sed vp, & the poore receyue the glad tidinges of the gospel, & happy is he that is not offended by me. And as they departed, Iesus began to say vnto the people concernyng Ihon. What went ye out into the wilderness to see: A rede that is shaken with the winde: or what went ye out for to see: a man clothed in softte rayment: beholde they that were softte clothing, are in kinges houses. But what wet ye out for to see: a prophet, verely I saye vnto you and more then a prophet: For this is he of whom it is written, beholde, I send my messenger before thy face, whiche shal prepare thy way before thee.

The fourth sonday.

Ponder my wordes O Lorde: confidre my meditation. *Verba mea meditabor, Psal. 137.*
 O herken thou vnto the voyce of my calling, my king and my God: for vnto thee will I make my prayer.

My voyce shalt thou heare betymes O lord: early in the morning will I direct my prayer vnto thee, & will loke vp.

For thou art the god that hath no pleasure in wickednes: neither shall any euil dwel with thee.

Such as be solistye shal not stande in thy syght: for thou hatest all thein that worke vanitie.

Thou shalt destroy them that speake leasing: the Lorde will abhorre both the bloudehirsty, and deceyptful man.

But as for me I wyll come into thy house, euen vpon the multitude of thy mercy: and in thy feare I will worship towarde thy holy temple.

Leade me O Lord, in the righteousnes, because of mine enemies: make thy way plaine before my face.

For there is no faithfulness in his mouth: their inward partes are very wickednes.

Their throte is an open sepulchre: they flatter with their tongue.

Destroy thou them O God, let them perish thorough their auncient imaginations: cast them out in the multitude of their ungodlynes for they haue rebelled against thee.

And let all them that put their trust in the reioyce: they shall euer be getting of thanks, because thou defendest them, they that loue thy name shall be ioyfull in thee.

For thou lord wilt geue thy blessing vnto the righteous: and with thy fauorable kyndnes wilt thou defend hym, as with a shield.

Glorie be to the father and to the sonne and to the. &c.

As it was in the beginning and is now and euer. &c.

The Collect.

Iorde rayse vp (we pray the) thy power, & come among vs, and with great myght succoure vs, that where as through our sinnes and wickednes we before let & hinder, thy bountifull grace and mercy through the satisfaction of thy sonne our lord, may speedily deliuer vs: to whom with the & the holy ghost be honor & glory worlde without ende.

The Epistle.

Reioyce in the lord alway, and agayne I say reioyce.

Ret your softnes be known vnto all men: the lord is euen at hand. Be carefull for nothing: but in all prayer and supplicacion, let your petitions bee manifest vnto God with geuing of thanks. And the peace of God (which passeth all vnderstanding) kepe your hartes and mindes through Christ Iesu.

The Gospel.

This

This is the recorde of Ihon: when the Jewes sent pri-^{thon, f.}
ests and Leuites from Ierusalē, to aske him: what
art thou: and he confessed and denyed not and sayed
playnly, I am not Christ. And they asked him: what then:
art thou helyas: and he sayth: I am not. Art thou that
prophet: and he answered no. Then sayd they vnto hym:
what art thou, that wee may geue an answer vnto them
that sent vs: what sayest thou of thy self: he sayd: I am the
boyce of a cryer in the wilderness: make straight the waye
of the lord, as sayd the Prophet Esai. And they which were
sent, were of the Pharisees, & they asked him and sayed vnto
him: why baptisest thou then, if thou be not Christ, nor he-
lyas neither that Prophet: Ihon answered them, sayng:
I baptise with water, but there standeth one among you,
whome ye know not, he it is whiche though he came after
me, was before me, whose shoe latchet, I am not worthy to
vnloose. These thynges were done at Bethabara beyond
Iordane, where Ihon dyd baptise.

Proper Psalmes and lessons on Christmas day.

At Matyns.

Psal. cix.

Psal. xlv.

Psal. lxxv.

The first lesson. Esai. vnto the ende.

The second lesson. Math. i. vnto the ende.

At the first Communion.



Syng vnto the Lorde a newe song: for he hath ^{Contate dno}
done marueilous thynges. ^{Psal. xlvij.}

With his awne right hād and with his holy
arme: hath he gotten himse lfe the victory.

The lord declared his saluacion: his righteousnes hath
he openly shewed in the sight of the heathen.

He hath remembred his mercy & truth toward the house
of Israel: and al the endes of the world haue scene the sal-
uacion of our God.

Shewe your selues ioyfull vnto the Lorde al ye landes:
syng, reioyce and geue thanks.

Prayse the lorde vpon the harpe: syng to the harpe with
a psalme of thankesgeuyng.

B. is.

with

With trumpettes also & Shalomes: O We we your selues
ioyfull before the Lorde the kyng.

Let the sea make a noyse and al that therein is: the round
worlde and they that dwel therein.

Let the fluddes clap their handes, & let the hylles be ioy-
ful together before y lord, for he is come to iudge y earth.

With rightousnes shall he iudge the worlde: and the
people with equitie.

Glorie be to the father and to the sonne: and to the. &c.

As it was in the beginning. &c. Amen.

The Collect.

GOD whiche makest vs glad with the verely remembra-
ce of the birth of thy only sonne Iesus Christ: graunt
that as we ioyfully receiue him for our redeemer, so we may
with sure confidence beholde him when he shall come to be
our iudge, who lyueth and reigneth. &c.

The Epistle.

Ihe grace of God that bringeth saluacion vnto al mē,
hath appeared and teacheth vs that we should deny
vngodlines, and worldly lustes, and that we should
lyue soberly, and righteously & godly in this present worlde
loking for that blessed hope and appearing of the glory of
y great God, & of oure sauiour Iesu Christ, which gaue him
selfe for vs to redeme vs from all vnrighousnes, and to
purge vs a peculiar people vnto him selfe, feruently geuen
vnto good workes. These thinges speake and exhorde, and
rebuke with all feruentes of comaundynge. Se that no mā
dispiise thee.

The Gospel.

And it chaunced in those dayes: that there went out
a commaundement from Augustus the Emperour,
that all the worlde should be taxed. And this taxing
was the first, and executed whē Sirenius was lieutenante
in Siria. And every man went into his owne citie to bee
taxed. And Ioseph also ascended from Galile out of a citie
called Nazareth into Iury, vnto the citie of Dauid, which
is called Bethleem, Because he was of the house & linage
of

of David to be taxed with mary his spoused wife, whiche was with chylde. And it fortuneth that whyle they were there, her tyme was come that she should be deliuered. And she brought furth her first begotten sonne, & wrapped hym in swadeling clothes, and layde him in a maunger, because there was no roume for them in the Inn. And there were in the same regio shepherdes watchyng and keping their flocke by night, And lo, the angel of the Lorde stood hard by them, and the brightnes of the lorde shone round about them and they were sore afrayde. And the angell said vnto them be not afrayde, For behold, I bring you tydings of great ioy, that shal come to al people: for vnto you is borne this day in the citie of David a saviour whiche is Christ the lorde. And take this for a signe: ye shal finde the chylde wrapped in swadling clothes, and layde in a maunger. And straight way there was with the angel a multitude of heauenly souldyers, praysyng God and sayyng: Glory to God on hye, and peace on the earth, and vnto men a good wyll.

At the second Communion.



Domine domine
nus noster.
Psalmus

Lorde oure governour, howe excellent is thy name in all the worlde: thou that hast set thy glory aboute the heauens.

Out of the mouth of very babes & sucklings hast thou ordeined strength, because of thyne enemies: that thou mightest slay the enemy and the auenger.

For I wil consider thy heauens, even the workes of thy fingers: the Moone & the starres which thou hast ordeined.

What is man that thou art so myndefull of him: and the sonne of man that thou visitest him.

Thou madest him lower then the angels: to crowne him with glory and worship.

Thou makest hym to haue dominion of the workes of thy handes: and thou hast put al thinges in subiection vnder his fete.

All shepe and oxen: yea, and the beastes of the felde.

The foules of the ayre, and the fishes of the sea, & what-

soeuer walketh thorow the pathes of the seas.
O Lorde oure gouernour: how excellēt is thi name in al
the world.

Glorie be to the father and to the sonne and to the. &c.
As it was in the beginnyng, is now and euer. &c.

The Collect.

A Lmightie God whiche hast geuen vs thy only begottē
sonne to take oure nature vpo him, and this daye to be
borne of a pure virgin: Graunt that we being regenerat and
made thy chyldren by adoption and grace, may dayly be re-
nued by thy holy spirit, through the same oure Lord Iesus
Christ who lyueth and reigneth. &c. Amen.

The Epistle.

Od in times past diuersly & many wayes spake vnto
the fathers by prophetes: but in these last dayes he
hath spoken to vs by his owne sonne, whom he hath
made heyre of all thinges, by whō also he made the worlde
Whiche (sonne) beyng the brightnes of his glorie, and the
very ymage of his substance, rulyng all thinges with the
worde of his powre, hath by his owne person purged oure
synnes, & sitteth on the right hāde of the maiestye on high,
being so muche more excellent then the Angels as he hath
by inheritance obtained a more excellēt name then they.
For vnto which of the angels layd he at any tyme: Thou
art my sonne, this daye haue I begotten thee: And againe,
I wil be his father, and he shal be my sonne: And agayne,
When he bringeth in the fyrst begottē sonne into the world,
he saith: and let all the Angels of God worshyp hym. And
vnto the Angels he saith: He maketh his angels spirites,
and his mynisters, a flame of fyre. But vnto the sonne he
saith, thy seate (**O** God) shal be for euer and euer The scep-
ter of thy kyngdome is a right scepter. Thou hast loued
righteousnes and hated iniquitie: wherfore God euen thy
God hath annoynted the with oyle of gladnes aboue thy
felowes. And thou Lorde in the beginnyng hast layde the
foundation

foundation of the yearch: and the heauens are the workes of thy handes. They shall perish, but thou endurest: But they all shall ware olde as doth a garment, and as a besture shalt thou chaunge thein, and they shalbe chaunged. But thou art euen thesame, and thy yeres shall not fayle.

The Gospel.

In the beginnyng was the woorde and the woorde ^{thou. J.} I was with God: and God was the woorde. The same was in the beginning with God. All thynges were made by it, & with out it was made nothing that was made. In it was life, and the life was the light of men, & the light shyneth in the darknes, and the darknes comprehended it not. There was set fro God a mā, whose name was Ihon. The same came as a witnes, to beare witnes of the light, that all men through hym might beleue. He was not that light but was sent to beare witnes of the light. That light was the true light, whiche lighteth euery man that cometh into the world, he was in the world, and the world was made by him: and the world knewe hym not. He came among his owne, and his owne receyued him not. But as many as receiued him, to the gaue he power to be the sones of god, euen the that beleued on his name which wer borne, not of bloud, nor of the will of the fleshe, nor yet of the wyll of man: but of God. And the same woode became fleshy and dwelt among vs: and we sawe the glory of it as the glory of the onely begotten sonne of the father, full of grace and truth.

Propre Psalmes and lessons at Euen song.

Psalm. lxxxix. } The first lesso. Esai. vii. God spake once againe to Ichas. &c.
 Psal. C. l. } vnto the ende.
 Psal. Cxxii. } The second lesson. Tit. iii. The kyndnes and loue of our sa-
 uior. &c. vnto folishe questions.

Saint Stephens day.

At Mattyns.

The second lesson. Actes. vi. vii. Stephen full of faith and power (vnto): and when cl. petes.

At the Communion.

B. iiii.

Why

*Psalm gloria
in excelsis
psal. li.*



hy boasted thou thy selfe, thou tyrant: that thou
canst do mischief.

Where as the goodnes of God: endureth yet
dayly.

Thy tongue ymagineth wickednes: and with lies thou
cutofftest lyke a sharpe rasor.

Thou hast loued vngaciousnes more then goodnes: &
to talke of lyes more then righteousnes.

Thou hast loued to speake al woordes that may do hurt
O thou false tongue.

Therefore shal God destroy the for ever, he shal take thee
and plucke the out of thy dwelling: and roote the out of the
land of the liuyng.

The righteous also shal see this and feare: and shal
laugh hym to skorne.

Lo this is the man that toke not God for his strength:
but trusted vnto the multitude of his riches, and strenghted
hym selfe in his wickednes.

As for me I am lyke a grene Olyue tree in the house of
God: my trust is in the tender mercy of God for ever & ever.

I wyl alwaye geue thankes vnto the for that thou hast
done: & I wyl hope in thy name, for thy saintes like it wel.

Glorie be to the father and to the. &c. As it was in the. &c.

The Collect.

Graunt vs O lord to learne to loue oure enemies by the
example of thy Martyr sainte Stephen, who prayed to
the for his persecutors, which lyuest and reignest. &c.

Then shal folowe a Collect of the Nativity.

The Epistle.

Ac. viij.

And Steuen beyng full of the holy ghost looked vp
steadfastly with his eyes into heauen, and sawe the
glory of God, and Jesus standing on the right hande
of God, and said, beholde, I see the heauens open, & the sonne
of man standing on the right hand of God. Then they gaue
a shoute with a loude voyce, and stopped their eares, & rā-
ne vpon hym all a tonce, and cast hym out of the cite and
stoned hym. And the witnesses layde doune their clothes at
a yong

a yong mannes fete whose name was Saul. And they stoned Stephen, calling on and sayng: lord Iesus, receaue my spirite. And he kneeled downe and cryed with a loude voyce: lord laye not this sinne to their charge. And when he had thus spoken, he fell a slepe.

The Gospel.

Behold, I send vnto you prophetes and wyse me and ^{Mat. xxiii.} Scrioes, and some of them ye shal kyll and crucyfe: and some of them shal ye scourge in your Synagoges and persecute them from cytie to cytie: that vpon you may come all the righteous bloud whiche hath bene shed vpon the yearth, fro the bloud of righteous Abel vnto the bloud of zacharias the sonne of Barachias, whom ye slewe betwene the temple and the altare. Verely I saye vnto you, all these thinges shal come vpon this generacio. **O** Jerusalem, Jerusalem thou that killest the prophetes and stonest them which are sent vnto the: howe ofte would I haue gathered thy chyldren together, eue as the hene gathereth her chickens vnder her winges, and ye would not: Behold your house is left vnto you desolate. For I saye vnto you, ye shall not se me hence forth tyll that ye saye: Blessed is he that commeth in the name of the Lorde.

The seconde lesson at Euen song.

Act. vii. And when .xl. yeres were expired, there apared vnto Moyses). vnto. Stephyn full of the holy ghost. &c.

Saint John Euangelistes daye.

At Matins.

The second lesson. Apoca. i. vnto the ende.

At the Communion.

In the lord put I my trust: how saye ye the to my ^{in domino con} soule, that she shoulde flye as a bird to the hyll. ^{f. do. f. sal. xij.} For lo, the vngodly bed their bowe: and make ready their arrowes within the quner, that they may preyntly shote at them whiche are true of harte.

B. v.

For

For the foundations wylbe cast doune: and what hath the
righteous done?

The lord is in his holy temple: the Lordes seate is in
heaven.

His eyes consider the poore and his eye liddes trieth the
chyl dren of men.

The Lord alloweth the righteous: but the vngodly, and
him that deliteth in wickednes, doth his soule abhorre.

Upon the vngodly, he shall rayne snares, fyre & brimsto,
storme and tempest: this shalbe their porcion to drinke.

For the righteous Lord, loueth righteousnes: his coun-
tenaunce wyl be hold the thing that is iust.

Glorie be to the father, and to the sonne: and to the. &c.

As it was in the beginning, & is now & ever shalbe. &c.

The Collect.

Mercyfull Lord, we beseeche the to cast thy bright bea-
mes of light vpon thy churche, that it being lyghtened
by the doctryne of thy blessed Apostle and Euangelist Ihon,
may attayne to thy euertlastyng gyftes: Through Iesus
Christ oure Lord. Amen.

The Epistle.

I. Ihon. i.

That which was from the beginning, which we haue
hearde, whiche we haue sene with oure eyes, whiche
we haue looked vpon and oure handes haue hadled
of the worde of lyfe. And the lyfe appeared, and we haue se-
ne and beare witnes, and the we vnto you that eternal lyfe
whiche was with the father and appeared vnto vs. That
whiche we haue sene and hearde, declare we vnto you, that
ye also may haue felowshyp with vs and that oure felow-
shyp maye be with the father and his sonne Iesus Christ.
And this we write vnto you, that ye may reioyce, and that
your ioye may be ful. And this is the tidinges whiche we
haue hard of hym and declare vnto you, that God is light,
& in him is no darkenes at all. If we saye that we haue fe-
lowshyp with hym and walke in darkenes, we lye & do not
the truthe. But and yf we walke in lyght euen as he is in
light

light, then haue we felowshipp with hym and the blud of Iesus Christe his sonne clenseth vs from all synne. If we saye we haue no synne, we deceyue our selues, & the truthe is not in vs. If we knowlege our synnes, he is faithful and iust to forgeue vs oure synnes, and to cleanse vs from al vn-righteousnes. If we say we haue not synned, we make him a lyer, and his worde is not in vs.

The Gospel.

Jesus said vnto Peter, folow thou me. Peter turned ^{thou, xxi,} about and saw the disciple whom Iesus loued folo- wing (which also leaned on his brest at Supper and said: lord which is he that betraie th the) When Peter ther- fore sawe him, he said to Iesus, lord what shall he here do: Iesus said vnto hym: yf I wil haue him to tary tyl I come, what is that to the? Folowe thou me. Then went this sayng abroad amōg the brethre, that that disciple shoulde not dye. Yet Iesus said not to him, he shall not dye: but yf I wyll that he tary tyl I come, what is that to the. The same disciple is he which testifyeth of these thinges & wrote these thinges: and we knowe that his testimonie is true. There are also many other thinges which Iesus dyd, the which if they shoulde be written euery one, I suppose the world could not conteigne the bookes y^e shoulde be written.

At Euen song.

The second lesson. Apoc. xxiij. vnto the ende,

The Innocentes daye.

At Mattins.

The fyrst lesson, Hier. xxxi. vnto. Moreover I hard Esdras.



God, the heathen are come into thine inheritance: thy holy temple haue they defyled, and made Jerusalem an heape of stones. Deus puerum gentes. Ps. lxxix.

The dead bodies of thy seruantes haue they geuen to be meate vnto the foules of the ayre: and the flesh of thy saintes vnto the beastes of the lande.

Their bloud haue they shed lyke water on euery syde of

of Jerusalem and there was no man to bury them.

We are become an open shame to oure enemyes: a very shame and derision vnto them that are round about vs.

Lorde how long wilt thou be angry: Shall thy gelousye burne lyke fyre for euer.

Show out thyne indignacion vpon the heathen that haue not knowen the and vpon thy kingdomes that haue not called vpon thy name.

For they haue deuoured Jacob: & layed wast his dwelling place.

Remember not oure olde synnes, but haue mercy vpon vs and that sone: for we are come to great misery.

helpe vs (O God) of our saluacion, for the glory of thy name: O be lyuer vs and be merciful vnto oure synnes for thy names sake.

wherefore do the heathen saye: Where is now their God?

O let the vengeance of thy seruantes bloud that is shed: be openly shewed vpon the heathen in our sight.

O let the sorrowful sighing of the prisoners come before the: according to the greatnesse of thy power preserve thou those that are appointed to dye.

And as for the blasphemy (wherewith oure neyggbours haue blasphemed the:) reward thou them O lorde seven fold into their bosome.

So we that be thy people and shepe of thy pasture shall geue thanks for euer: and will alwaye be shewing forth thy prayse from generation to generation.

Glory be to the father and to the sonne and to the .&c.

As it was in the beginning, and is now and euer. &c.

The Collect.

Almighty God whose praise this daye, & yong innocents thy witness hath confessed & shewed forth, not in speaking, but in dieng: mortyfy and kyl all vices in vs that in oure conuersacion, oure lyfe may expresse thy faith whiche with our tongues we do confesse, through Iesus Christ oure Lorde. Amen.

The Epistle.

Looked and lo, a lambe stode on the mount Sion, & ^{Apo. xliij.} with hym an hundreth and .xlviij. thousand haupng his name and his fathers name written in their foreheades. And I heard a voyce from heauen, as the sound of many waters, and as the voyce of a great thunder. And I hearde the voyce of harpers harping with their harpes. And they song as it were a new song before the seate & before the .iiii. beastes and the elders, and no man coulde learne the song but the. .xlviij. thousand, which were redeemed from the yearth. These are they whiche were not defyled with women, for they are birgins. These folowe the labe whether soener he goeth, these were redeemed from men byng the fyrst frutes vnto God and to the lambe, & in their mouthes was founde no guyle: for they are without spot before the throne of God.

The Gospel.

The angel of the lord appeared to Ioseph in a slepe, ^{Mat. ij.} sayng aryle and take the chyld and his mother and flye into egypt, & be thou there tyl I bring the worde. For it wil come to passe, that herode shal seke the chyld to destroye him. So when he a wooke, he toke the chyld and his mother by night and departed into Egypt & was there vnto the death of herode, that it might be fulfilled whiche was spoken of the lord by the prophete sayng: out of Egypt haue I called my sonne. Then herode when he sawe that he was mocked of the wyle men, he was exceeding wroth, & sent forth men of warre, and slewe all the chyldren that were in Bethleem and in al the coastes (as many as were ii. yere old or vnder) according to the tyme which he had diligently knowen out of the wyle men. Then was fulfilled that which was spoke by the prophet Jeremy, where as he sayd: in Rama was there a voyce hearde, lamentacion, wepyng and great mourning: Rachel weping for her chyldren and would not be comforted, because they were not.

The Sunday after Christmas day.

Leuit. c. xli.
v. d. c. xli.

I will lift vp myne eyes vnto the hilles: fro whence cometh my helpe.
My helpe cometh eue from the lord: which hath made heauen and yearth.

He wil not suffre thy foote to be moued: & he that kepeth the, will not slepe.

Beholde, he that kepeth Israell: Shall neither slumber no: slepe.

The lord himselfe is thy keeper: the lord is thy defence vpon thy right hande.

So that the sonne shall not burne the by daye: neyther the Moone by nyght.

The lord shall preserue the from all euell: ye, it is euen he that shall kepe thy soule.

The lord shall preserue thy going out, and thy coming in: from this tyme forth fo: euermore.

Glorie be to the father and to the sonne: and to the. &c.

As it was in the beginning is now and euer. &c.

The Collect.

A mightye God which hast geuen vs. &c. As vpon Christmas day.

The Epistle.

Gal. iii.

And I saye, that the heyre (as long as he is a chylde) differeth not from a seruaunt, though he be lord of all, but is vnder tutors and gouernours, vntyll the tyme that the father hath appoynted. Euen so wee also, when we wer childre wer in bondage vnder the ordinaunces of the world. But when the tyme was full come, God sent his sonne made of a woman, and made bond vnto the lawe to redeme thein whiche were bonde vnto the lawe: that we through election myght receaue the inheritaunce that belongeth to the naturall sonnes. Because ye are sonnes, God hath sent the spirit of his sonne into our hartes, whiche cryeth Abba father. wherefore now we thou art not a seruaunt, but a sonne: If thou be a sonne, thou art also an heyre of God thow we Christ.

The Gospel.

The

This is the booke of the generaciō of Iesus Christ the
T sonne of David, the sonne of Abraham: Abraham begat
 Isaac, Isaac begat Jacob. Jacob begat Judas and
 his brethren: Judas begat Phares and Zaram of Thamar:
 Phares begat Esrom: Esrom begat Aram: Aram begat
 Aminadab: Aminadab begat Naasson: Naasson begat Sal-
 mon: Salmon begat Boos of Rahab: Boos begat Obed
 of Ruth: Obed begat Jesse: Jesse begat David the king:
 David the king begat Salomon of her that was the wyfe
 of Ury: Salomon begat Roboam: Roboam begat Abia:
 Abia begat Asa: Asa begat Josaphat: Josaphat begat Jo-
 ram: Joram begat Olias: Olias begat Joathan: Joathan
 begat Ahas: Ahas begat Ezechias: Ezechias begat Ma-
 nasses: Manasses begat Amon: Amon begat Josias: Jo-
 sias begat Jeconias and his brethren about the tyme that
 they were caried away to Babylon. And after they were
 brought to Babylon: Jeconias begat Salathiel: Salathiel
 begat Zorobabel: Zorobabel begat Abiud: Abiud begat Elia-
 chim: Eliachim begat Azor: Azor begat Sador: Sador
 begat Achin: Achin begat Eliud: Eliud begat Eliazar:
 Eliazar begat Matthan: Matthan, begat Jacob: Jacob
 begat Joseph the husband of Mary, of whom was borne
 Iesus, eue he that is called Christe. And so all the genera-
 tions from Abraham to David are. xiiii. generations.
 And from David vnto the captiuite of Babilō are. xiii. ge-
 nerations. And from the captiuite of Babilon vnto Christ
 are. xiiii. generations.

The birth of Iesus Christ was on this wise: when his
 mother Mary was maryed to Joseph (before they came to
 dwell together) she was founde with chylde by the holy
 ghost. Then Joseph her husoande because he was a righ-
 teous man, and would not put her to shame) was minded
 piently to departe from her. But while he thus thought,
 beholde the Angel of the lorde appeared vnto him in slepe
 sayng: Joseph thou sonne of David, feare not to take vnto
 the Mary thi wife: for þ which is cōceaued in her, cōmeth of
 þ holy ghost. She shal bring forth a sone, & thou shalt cal his
 name

name Jesus: for he shall save his people from their sinnes.

All this was done that it might be fulfilled which was spoken of the lorde by the prophet, saying: Behold a mayde shall be with chylde, and shall bring forth a sonne, and they shall call his name Emanuell, whiche ys a man interprete, is as muche to saye as God with vs. And Ioseph a sone as he awoke out of slepe, byd as the Angell of the Lorde had bidden hym, and he tooke his wyfe vnto hym and knewe her not tyll she had brought forth her fyrr begotten sonne and called his name Jesus.

The circumcision of Christ.

At Mattyng.

{ The fyrr lesson Gene. xxiij. vnto the ende.

{ The seconde lesson. Rom. ij. vnto the ende.

At the Communion.

Letatus sum,
of d. Canij.



was glad. When they sayd vnto me: we wyll go into the house of the Lorde.

Once fere shall stande in thy gates: O Ierusalem.

Ierusalem is buylded as a cite: that is at unitie in it self. For thether the tribes go by, even the tribes of the lorde: to testifie vnto Israel, to geue thankes vnto the name of the Lorde.

For there is the seate of iudgement: euen the seate of the house of David.

O praye for the peace of Ierusalem: they shall prosper that loue the.

Peace be within thy walles: and plenteousnes within thy palaces.

For my brethren & companions sake: I wil withe the prosperitee.

Yea because of the house of the Lorde our God: I wil seeke to do the good.

Glorie be to the father and to the. ec. As it was in the. ec.

The Collect.

The Collect.

A mighty God whiche madest thy blessed sonne to be circumcysed and obedyent to the lawe for manys graunt vs the true circumcission of thy spirit, that our hartes all our members beyng mortified from al worldly and carnall lusses, maye in all thynges obeye thy blessed Wyll, through the same thy sonne Iesus Christ our Lorde.

The Epistle.

Blessed is that man to whom the lorde Wyll not impute synne. Came this blessednes then vpon the vncircumcision, or vpon the circumcision also, for we say that fayth was reconed to Abraham for righteousnes. Nowe was it then reconed: When he was in the circumcision, or When he was in the vncircumcision: not in tyme of circumcision but When he was yet vncircumcised. And he receiued the sygne of circumcysion as a seale of the ryghteousnes of fayth, which he had yet beyng vncircumcised, that he should be the father of all them that beleue, though they be not circumcysed, that ryghteousnes myght be imputed to them also, and that he myght be the father of circumcision, not vnto them onely which came of the circumcised, but vnto them also that walke in the steppes of the fayth that was in our father Abraham before the tyme of circumcision. For the promes (that he should be heyre of the worlde) happened not to Abraham or to his seede through the lawe, but through the righteousnes of fayth. For yf they whiche are of the lawe be heyres, then is fayth but vayne, and the promes of none effect.

Rom. III.

The Gospel.

Luce. II.

AND it fortuneth, as one as the Angelles were gone awaye from the shepardes in to heauen, they sayd one to another, let vs go nowe euery vnto Bethlem, & se this thing that we here say is happened which our lord hath shewed vnto vs. And they came wuh hast & found Mary & Ioseph & the Babe laied in a maunger. And when they had sene it they published abroad the sayng which was told them of that chyld. And al they that hard it wodered at those thynges which were

C. I.

told

told the of the shepherdes, but Mary kept all those sayn-
ges & pondered the in her hart. And the sheperdes returned
praying and lauding god for al the thynges that thei had
heard & sene euen as it was told vnto them. And whe the
eyght day was come that the chyld should be circumcised,
his name was called Iesus which was named of the An-
gell before he was conceived in the wombe.

At Euen song.

The first lesson. Deut. x. And now Iſraell. vnto the ende.

The second lesson. Colossians. ij. vnto the ende.

¶ The Epiphany.

At Matins.

The first Lesson. Clay. ix. vnto the ende.

The ij. lesson. Luke. ij. And it fortuned, vnto the ende.

*Cantate
domino.
psalms
and psalms.*



Dying vnto the lorde a newe song: syng vnto the
lorde all the whole yearth.

Syng vnto the lorde, & prayse his name: be tel-
lyng of his saluation from day to day.

Declare his honour vnto the heathen: and his wonders
vnto all people.

For the lorde is great & cannot worthely be praysed: he
is more to be feared then all Goddes.

As for al the Gods of the heathen, thei be but ydolles: but
it is the lord that made the heauens.

Glorie and worshyp are before hym: power and honour
are in his sanctuary.

Ascribe vnto the lorde (O ye kinredes of the people) as-
cribe vnto the lord, worship and power.

Ascribe vnto the Lorde, the honour due vnto his name
bryng presentes and come into his courtes.

O worshyp the Lorde in the beauty of holynes: let the
whole earth stand in awe of hym.

Tell it out among the heathen, that the lord is king: & that
it is he which hath made & round world so fast, & it cannot
be moued, & how that he shal iudge the people righteously.

Let the heauens reioyce & let the yearth be glad: let the
sea make a noyes and all that therein is.

Let

Let the felde be ioyfull and all that is in it: then shal all the trees of the wood reioyce before the lord.

For he cometh, for he cometh to iudge the yearth: & with righteounes to iudge the world, & the people with his truth.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning is now and. &c.

¶ The Collect.

O God which by the leading of a starre diddest manifest thy ouely begotten sonne to the Gentyles mercifully graunt that we whiche knowe the now by fayth may after this lyfe haue the fruition of thy glorious Godhead, through Christ our Lorde.

¶ The Epistle.

In this cause I Paule am a prysoner of Jesus Christ for you heathen, if ye haue hard of the ministracion of the grace of God whiche is geuen me to you ward. For by reuelaciō shewed he the mystery vnto me as I wrote afore in fewe wordes. Wherby when ye reade ye may vnderstand my knowlege in the mystery of christ, which mystery in tymes passed was not opened vnto the sōnes of men as it is now declared vnto his holy apolles & prophetes by the spirit: the Gentiles should be inherytors also, & of the same body & partakers of his promes of christ by the meanes of the gospel wherof I am made a minister according to the gift of the grace of god which is geue vnto me after the working of his power. Vnto me the least of saintes is this grace geuen, that I should preache among the Gentiles the vnsearchable riches of christ, and to make all men see what the felowshyp of the mystery is, whiche from the beginning of the worlde hath been hyd in god which made al thinges through Jesus Christ, to the intent that now vnto the rulers & powers in heauenly thinges might be knowen by the congregacion, the manifolde wisdom of god, according to the eternall purpose which he wrought in Christ Jesu our lorde, by whom we haue boldnes and entraunce with the confidence whiche is by the fayth of hym.

Eph. iii.

C. ii.

¶ The

The Gospel.

Mat. ii.

When Jesus was borne in Bethlee a citie of Iu-
ry in the tyme of Herode the king. Behold there
came wise men from the East to Jerusalem say-
yng, where is he that is borne kyng of Jewes?
for we haue sene his starre in the East, and are come to
worshyp hym. When Herode the kyng had harde these
thynges, he was troubled and all the cytie of Jerusalem
with hym. And when he had gathered all the chiefe prie-
stes and scribes of the people together, he demaunded of
them where Christ should be borne. And they sayde vnto
him, at Bethleem in Iury, for thus it is writte by the pro-
phet. And thou Bethleem in the lande of Iury art not the
least among the princes of Iuda, for out of the there shall
come vnto me the Capytayne that shall gouerne my peo-
ple Israell. Then Herode (when he had pryncely called the
wise men) he inquired of them dyligently what tyme the
starre appered, and he bad them go to Bethleem and saied,
go your way thether and searche diligently for the childe.
And when ye haue founde hym, bryng me worde agayne,
that I may come and worshyp hym also.

When they had harde the king they departed, and lo,
the starre which they sawe in the East, went before them,
till it came & stode ouer the place where in the child was.
When they sawe the starre they were exceeding glad & went
into the house & founde the child with Mary his mother, &
fell doune flat and worshipped hym, and opened their trea-
sures and offred vnto hym gyftes: Golde, frankynsence &
myrr. And after they were warned of God in slepe (that
they should not go agayne to Herode) they returned into
their awne countrey another way.

At Euen song.

The first Lesson. Esay. xlix. vnto the ende.

The second lesson. Ihon. ij. After this he went doune
to Capernaum. vnto the ende.

The first Monday after the Epiphany.

how



How long wilt thou forget me O lord for euer:
how long wilt thou hide thy face from me.

De quo
domine.
Psa. xlii.

How long shal I seke counseil in my soule,
and be so vexed in my hart: how long shal mi-
ne enemies triumphe over me.

Consider and heare me O lord my God: lighten myne
eyes that I slepe not in death.

Least mine enemy say, I haue preuailed agaynst hym,
for if I be cast downe, they that trouble me wil reioyce at it.

But my trust is in thy mercy: and my harte is ioyfull in
thy saluacion.

I wyll syng of the Lorde because he hath dealt so lo-
uyngly with me: (ye I wyll prayse the name of the Lorde
the most hyghest).

Glozy be to the father. &c.

As it was in the. &c.

¶ The Collect.

Ordre we beseeche the mercifully to receaue the pra-
yers of thy people which call vpon the, and graunt
that they maye both perceyue and knowe what thynges
they ought to do. And also haue grace and power sayth-
fully to fulfyll the same.

¶ The Epistle.



Beseeche you therfore brethzen by the mercy...
nes of god, that ye make your bodies a quick sa-
crifice holpe acceptable vnto god which is your
reasonable seruing of god, & fashion not your sel-
ues lyke vnto this world, but be ye chaunged in your sha-
pe by the renuyng of your minde that ye may proue what
thing that good and acceptable and perfect wil of god is.
For I say through the grace that vnto me geuen is, to e-
uery man among you that no man stand high in his awn
conceite more then it becometh him to esteeme of him selfe,
but so iudge of hym self, that he be gentle and lowly, accor-
ding as god hath dealt to euery man the measure of faith,
for as we haue many membes in one body & al membes
haue not one office, so we being many at one body in christ
and euery man among your selues one anothers membes.

Rem. vii.

C. iij.

¶ The

The Gospell.

Luke. 4.

T

he father and mother of Jesus, went to Hierusalem after the custom of the feast day. And when they had fulfilled the daies: as they returned home, the childe Jesus abode still in Hierusalem, & his father and mother knew not of it, but they supposyng hym to have bene in the company, came a daies journey and sought hym among their kinsfolk and acquaintance. And when they found hym not they went back againe to Hierusalem and sought him. And it fortuned that after. iiij. daies, they found hym in the temple sitting in the midst of the doctores, hearing them and posing the. And al that heard him were astonished at his understanding & answers.

And when they sawe hym, they marvelled, and his mother said vnto him. Sonne, why hast thou thus dealt with vs: Scholde thy father and I have sought the, sorowynge. And he sayd vnto them. howe happened it that ye sought me: wist ye not that I must go about my fathers business? And they understood not that sayng which he spake vnto them. And he went doune with them and came to Nazareth, and was obedient vnto them, but his mother kept al these saynges together in her hart. And Jesus prospered in wisdom and age, and in fauour with god and men.

The second Sonday.

Disciple in
sapiens.
ysa. lxiij.



he foole hath sayd in his heart: there is no God. They are corrupt and become abhominable in theyr doynges: there is not one that dothe good (no not one).

The Lorde loketh doune from heauen vpon the chyldren of men: to se if there were any that would vnderstande and seke after God.

But they are al gone out of the way, they are altogether become abominable, there is none that doth good (no not one).

Their throte is an open sepulchre: with theire tonges they haue deceiued the poyson of Aspes is vnder their lippes.

Their mouth is full of cursyng and bitternes: their fete are swift to shed bloude.

Destruce

The seconde Sundaye.

Destruction and unhappynes is in their waies, and the waye of peace haue they not knowen, there is no feare of God before their eyes.

Haue they no knowlege that they are all suche workers of mischeif, eating vpon my people as it were breade.

And call not vpon the lord, there were they brought in great feare (euen where no feare was) for God is in the generacion of the righteous.

As for you, ye haue made a mock at the counsaill of the poore, because he putteth his trust in the lord.

Who shal geue saluacion vnto Israel out of Sion, when the lord turneth the captiuitie of his people, then shal Jacob reioyce and Israel be glad.

Glory be to the father. &c.

As it was in the. &c.

The Collect.

A Almighty & euermoloving god, which dost gouerne all thinges in heuē & yearth, mercifully here & supplications of thy people, & graunt vs thy peace all dayes of our life.

The Epistle.

Saying that we haue diuerse giftes according to the grace that is geuen vnto vs yf a man haue the gift of prophesie, let him haue it that it be agreying to the faith. Let him that hath an office wayte on his office. Let hym that teacheth, take hede to his doctrine. Let him that exhorteth geue attendaunce to his exhortacion. If any man geue, let him do it with singlenes. Let hym that ruleth, do it with diligence. If any man shew mercy let hym do it with cheerefulnes. Let loue be without dissimulation. Hate that which is euill and cleue vnto that which is good. be kynde one to another with brotherly loue. In geuyng honoure go one before another. Be not slothfull in the busynesse whiche ye haue in hande. Be seruent in spyrte. Apply youre selues to the tyme. Reioyce in hope. Be patient in tribulacion. Continue in prayer, bestow vnto the necessitie of the saintes. Be ready to harbour. Blesse theym whiche persecute you Blesse theym that curse you. Blesse theym that hate you. Blesse theym that curse you. Blesse theym that curse you.

Rom. vii

C. iij.

them

them that are merry, wepe with them that wepe, be of lyke affection one towarde another. Be not hye mynded, but make your selues equall to them of the lower sorte.

The Gospell.

John. 4.

And the third day was there a mariage in Cana a cite of Galile, and the mother of Iesus was ther. And Iesus was called (and his disciples) vnto the mariage. And when the wyne failed, the mother of Iesus said vnto him, they haue no wine. Iesus sayd vnto her: Woman, what haue I to do with the, mine houre is not yet come. His mother said vnto the ministers, Whatsoeuer he saith vnto you, do it. And ther wer standing there, vi. waterpottes of stone after the maner of purifying of the Iues, containing ii. or. iij. fyfkyne a peece.

Iesus said vnto them, fill the waterpottes with water. And they fylled them vp to the brimme. And he sayd vnto them, drawe out now, and beare vnto the Gouernoure of the feast. And they bare it. When the ruler of the feast had tasted the water turned into wyne, and knew not whence it was (but the ministers which drawe the water knewe) he called the bydgrom and sayd vnto him. Euery man at the beginning doth set forth good wyne and whē men be drounke, then that whiche is worse, but thou hast kept the good wyne vntyl now. This beginning of myracles dyd Iesus in Cana of Galile, and shewed his glorie, and his disciples beleued on hym.

The thirde Sunday.

Dominus
quis se
ditabit.
Psa. 90.



Did who shall dwell in thy tabernacle: who shall rest vpon thy holy hyll.

Euē he that leadeth an vncorrupt lyfe & doth the thing which is right: & speketh the truth fro his hart.

He that hath vsed no dettite in his tonge: nor done euill to his neighbour, & hath not flandered his neighbors.

He that setteth not by himselfe, but is lowly in his awne eyes: & maketh much of them that feare the lord.

He that libereth vnto his neighbor and disappoynteth him not: though it were his awne hinderance.

He

he that hath not geuen his money vnto vsury: nor takē reward agaynst the innocent.

Who so doth these thinges: shall neuer fall.

Glozy be to the father. &c. As it was in the &c.

¶ The Collect.

A mighty and euerlastyng God, mercifully lōke vpon our infirmities, and in al our daungers and necessities, stretche forth thy right hande to helpe and defende vs through Christ our Lorde.

¶ The Epistle.

Be not wise in your owne opinions. Recompente to no man edell for euell. Prouyde afore hand thynges honest, not only before God, but also in the sight of al men. If it be possible (as moch as is in you) lve peaceably with all men. Dearly beloved, auenge not your selues, but rather geue place vnto wrath. For it is written: vengeaunce is mine, I wil reward saith the lord. Therefore if thine ene my hunger, fete him, if he thurst geue him drinke. For in so doing, thou shalt heape coales of fyre on his head. Be not overcome of euell, but overcome euell with goodnes.

¶ The Gospel.



When he was come doune from the mountain, muche people folowed him. And behold there came a Leper & worshipped him sayng: Master, if thou wylt thou canst make me cleane. And Jesus put forth his hand & touched him sayng: I wil be thou cleue, & immediatly his Leprosy was censed. And Jesus sayed vnto hym, tell no man, but go & shew thy self to the priest, & offre the gift (that Moyses commaunded to be offered) for a witnes vnto them. And when Jesus was entred into Caparnaum, ther came vnto hym a Centurio & besought him sayng: Master, my seruante lieth at home sycke of the palsey & is greuouly pained. And Jesus sayd: When I come vnto him, I wyl heale him. The Centurio answered & sayd: Sir, I am not worthy that thou shouldest come vnder my roofe, but speake the worde onely, and my seruante shal be healed. For I also am a man.

man subject to the auctoritie of another, and haue souldy-
ours vnder me, and I saie to this man go, and he goeth, &
to another man come, and he cometh, and to my seruant
do this, and he doth it. When Iesus heard these wordes,
he meruayled and sayd to them that folowed hyme verely
I say vnto you, I haue not found so great fayth in Isra-
ell. I say vnto you, that many shall come from the East &
West & shall sit with Abraham, and Isaac, and Iacob in
the kyngdom of heauen. but the chyldren of the kyngdom
shalbe cast out into vetter bercknes, there shalbe weping &
gnaushing of teth. And Iesus said vnto the Ceturion. Go
thy way and as thou beleuest, so be it vnto the, and his ser-
uaunt was healed in the selfe same houre.

The iiii. Sunday.

Under
freynat
sunt gen
tes p. 41.



Why do the heathen so furiously rage together:
Why do the people imagin a vayne thing.

The kinges of the yearth stand by, and the
rulers take counsaile together against the lord
and agaynst his annoynted.

Let vs breake their bondes asunder: and cast away their
roardes from vs.

He that dwelleth in heauen, shal laugh them to scorn:
the lord shal haue them in derision.

Then shal he speake vnto them in his wrath: and vexe
them in his sore displeasure.

Yet haue I set my kyng: vpon my holy hill of Sion.

I wyll preache the law, wherof the lord hath said vnto
me: thou art my sone, this day haue I begotten the.

Desire of me, and I shal geue the the heathen for thine
inheritance: and the uttermost partes of the yearth for
thy possession.

Thou shalt brouse them with a rod of yron: and breake
them in peeces lyke a potters vessell.

Be wyse now therefore O ye kynges: be learned ye that
are iudges of the yearth.

Serue the Lord in feare: and reioyce (vnto hym) with
reuerence.

Kyffe

Kylle thy sonne leaſt he be angry, and ſo ye periſhe from the right way: yf his wrath be kindled (ye but a litle) bleſſed are all they that put their truſt in him.

Glozy be to the father. &c. As it was in &c. Amen.

The Collect.

Odd whiche knoweſt vs to be ſet in the middeſt of ſo many and great daungers, that for mannes frailtyes we cannot alwayes ſtande vpryghtly: Graunt to vs the health of body and ſoule that all thoſe thinges which we ſuffre for ſynne, by thy helpe we may well paſſe and overcome: through Chriſt our Lorde.

The Epistle.

Et every ſoule ſubmit himſelf vnto the auctorite of the higher powers: for there is no power but of god. The powers that be, are ordained of god, who ſoeuer therfore reſiſteth power, reſiſteth the ordynance of god: But they that reſiſt, ſhal receiue to the ſelfes dāpnaciō. Rom. xiiij

For rulers are not fearful to them that do good, but to they that do euill, wilt thou be without feare of the power do wel then & ſo ſhalt thou be praiſed of the ſame: for he is the miniſter of god for thy wealth. But and if thou do that which is euill, then feare, for he beareth not the ſworde for nought, for he is the miniſter of God, to take vengeance on them that doth euill, wherfore, ye muſt nedes obey, not only for feare of vengeance, but alſo becauſe of conſcience and euen for this cauſe pay ye tribute, for they are Goddes miniſters ſeruing for the ſame purpoſe. Gene to every mā therfore his due tie, tribute to whom tribute belongeth: cuſtome to whom cuſtome is due: feare to whom feare belongeth: honour to whom honour pertaineth.

The Goſpell.

And whē he entered into a ſhip his diſciples folowed him. And behold, there aroſe a great tempeſt in the ſea, inſomuch that the ſhip was covered with waves but he was a ſleepe. And his diſciples came to hym and awoke hym ſayng. Maſter ſaue vs we periſhe. And he ſayd vnto they, why are ye fearful, O ye of litle fayth. Then he aroſe, and

and rebuked the wyndes and the sea, and there folowed a great calme. But the me maruayled sayng, what maner of man is this, that both wyndes and sea obey hym? And when he was come to the other side in the countrey of the Gergesites, ther met him. ii. possessed of deuils which came out of the graues, and wer out of meane here, so that no man myght go by that way: And beholde they cryed out sayng, O Iesu thou sonne of GOD what haue we to do with the, art thou come hether to torment vs before the tyme: And there was a good way of from them a heerde of swyne fedyng. So the deuils besought hym sayng, If thou cast vs out, suffre vs to go into the heerde of swyne. And he sayd vnto them, go your wayes. Then went they out and departed into the heerde of swyne. And behold the whole herde of swyne was caried hedyng into the sea, & perished in the waters. Then they that kept them fled, and went their waies into the cite and tolde euery thing, and what had happened vnto the possessed of the deuils. And beholde the whole cite came out to meete Iesus, and when they sawe hym, they besought hym that he would depart out of theyr Coastes.

The .v. Sunday.

Eximber
at the Communion
Psalm .xxv.

He Lord heare the in the day of trouble: the name of the god of Jacob defende the.
Sende the helpe from the Sanctuarie: and strength the out of Syon.

Remember al thy offerings: & accept thy brent sacrifice.
Grant the thy hartes desire: and fulfill all thy mynde.
Be thou reioyce in thy saluacion, & triumph in the name of the lord our god: the lord performe al thy petitions.

Now knowe I that the lord healeth his annoynted & will heare him from his holy beauen: even with the whole strength of his right hande.

Some put their trust in chariotes, & some in horses: but we will remember the name of our lord god.

They are brought downe and fallen: But we are ryfled and stande vpryght.

Save

Save Lord and heare vs O kyng of heauen: When we call vpon the.

Glory be to the father & to the sonne: & to the holy ghost. As it was in the beginning, is now and euer. &c. Amen.

¶ The Collect.

I Lord we beseeche the to kepe thy church & household continually in thy true religion, that they which do lene only vpon hope of thy heauenly grace may euermore be defended by thy mightie power, through christ our lord.

¶ The Epistle.

Out vpon you as the elect of God, tendre mercie kind Coloss. iii. nes, humblenes of mynde, mekenes, long sufferynge, forbearing one another, and forgyuing one another, if any man haue a querell against another: as christ forgave you enen so do ye. Aboue al these thinges, put on loue, which is the bond of perfectnes. And the peace of god rule your hartes: to the which peace ye are called in one body: And se that ye be thankfull. Let the worde of christ dwell in you plentifully, with all wysdome. Teache and exhort your awne selues in psalmes & hymnes, and spirituall songes, synge yng with grace in your hartes to the lord. And whatsoever ye do, in worde or dede, do all in the name of the Lord Jesu, geuyng thanks to God the father by hym.

¶ The Gospell.

The kyngdome of heauen is like vnto a man whi Mat. xiii. che soweth good seede in his felde: but while men slepte, his enemy came and soweth tares among the wheat, & went his way. But when the blade was sprong vp & had brought furth fruyte, the appeared & tares also. So & seruauntes of the housholder came & said vnto him: Sir diddest not thou sowe good seede in thi felde, fro whence the hath it tares. he said vnto the: the enuious man hath done this. The seruauntes sayd vnto him: wilt thou then that we go and weede them vp. But he sayd nay: least while ye gather vp the tares, ye plucke also the wheat with them, let both growe together vntill the harvest: and

and in time of harvest I will say to the reapers. gather ye first the tares and binde the together in sheues to be burnt but gather the wheat into my barn.

Chr. vi. Gentes: (there be so many, I will haue the same psalme, Collect, Epistle, and Gospel, that was open the. v.

The sonday, called Septuagesima.

The Lorde is my shepard: therefore can I lacke nothinge.

He shall feede me in a grene pasture: and leade me furth beside the water of comfort.

He shall conuert my soule: & bring me furth in the pathes of righteousnes for his names sake.

Yea though I walke through the vayne of the shadow of death: I wil feare no euill, for thou art with me, thy rod and thy staffe comfort me.

Thou shalt prepare a table before me agaynst theym that trouble me: thou hast annoynted my head with oyle, and my cuppe shall be full.

But thy louyng kindnes and mercy shall folowe me all the dayes of my lyfe: and I wyll dwell in the house of the Lorde for ever.

Glozy be to the father, & to the sone: & to the holy ghost.

As it was in the begynnyng is now and. &c. Amen.

CThe Collect.

O Lord, we beseeche the fauorably to heare the prayers of thy people, that we whiche are iustly punished for our offences, may be mercifully deliuered by thy goodnes for the glory of thy name, throughte Iesu Christ our sauour wholyueth and reygne th. &c.

CThe Epistle.

1. Cor. 9.

Recceiue ye not how that they which runne in a course, runne all, but one receiueth the rewarde. So runne that ye may obtain. Every man that proueth masteryes abstayneth from all thynges. And they do it to obtain a crowne that shal perishe, but we obtain an euertlasting crowne. I therefore so rine not as at an vncertain thing. So fight I, not as one that beateth the ayre, but I tame my body and bring it into subiection least

least by any meanes it come to passe, that when I haue preached to other, I my selfe should be cast away.

The Gospell.

The kyngdome of heauen is like vnto a man that is an housholder. Whiche went out early in the morning to hire laborers into his vineyarde. And when the agreement was made with the labourers for a penny a day he sent them into his vineyarde. And he went out about the third houre & saw other standing idle in the market place. and sayd vnto the. Go ye also into the vineyarde, & whatsoeuer is right, I will geue you. And they went their way. Againe he went out about the. vi. and. ix. houre and did likewise. And about the. xi. houre he went out and found other standing idle and sayd vnto them: Why stand ye here all the day idle? They said vnto him, because no man hath hyred vs. He saith vnto the. Go ye also into the vineyarde, and whatsoeuer is right that shall ye receiue.

So, when euen was come, the Lorde of the vineyarde sayd vnto his Steward: call the laborers & geue the their hyre, beginning at the last vntill the first. And when they did come that came about. xi. houre, they receiued euery man a penny. But when the fyrst came also, they supposed that they should haue receiued more, & they likewise receiued euery man a penny. And when they had receiued it, they murmured agaynst the good man of the house, saying, these last haue wrought but one houre and thou hast made them equal with vs which haue borne the burthen and heate of the day. But he answered vnto one of them & said. Frende I do the no wrong, diddest thou not agre with me, for a penny? Take that thine is, and go thy way. I will geue vnto this last euen as vnto the. Is it not lawfull for me to do as me lusteth with myne owne goodes? Is thine eye euill because I am good? So the last shall be first, and the first shall be last. For many be called, but fewe be chosen.

The Sonday called Sexagesima.

The

Domini
est terra
et populus

Whe yearth is the lordes, and al that therein is: the
compasse of the world: & they that dwell therein.
For he hath founded it vpon the seas: and pre-
pared it vpon the fluddes.

Who shall ascende into the hill of the lord: or who shall
rise vp in his holy place.

Euē he that hath cleue handes and a pure harte: and
that hath not lyft vp his mynde vnto vanitie, nor shorne
to deceyue his neyghbour.

He shall receiue the blessing from the lord: and righte-
ousnes from the God of his saluation.

This is the generation of them that seke hym euē of
them that seke thy face. O Jacob.

Lift vp your heades. O ye gates: & be ye lift vp ye euer-
lasting doores, and the kyng of glory shall come in.

Who is this kyng of glory: it is the lord, strong & mighty,
euē the lord mighty in battaile.

Lift vp your heades (O ye gates): & be ye lift vp ye euer-
lasting doores, and the kyng of glory shall come in.

Who is this kyng of glory: euē the Lord of hostes, he
is the kyng of glory.

Glory be to the father, and to the sonne. &c.

As it was in the begynnyng. &c. Amen.

¶ The Collect.

Iorde, God whiche seest that we put not our trust in
any thyng that ye do: mercifully graunt that by thy
powe we may be defended against al aduersitie througħ
Jesus Christ our Lord.

¶ The Epistle.

II. Cor. vi

Ye suffer foolis gladly, seynge youre selues are wyse.
For ye suffer yf a man bryng you into bondage: yf a
man deuoure: yf a man take: yf a man exalte hym selfe: yf
a man synne on the face. I speake as concernyng re-
buke as though we had bene weake in this behalfe. how-
beit, wherin soeuer any man dare be bolde (I speake fo-
lyshely) I dare be bolde also. They are hebreues, euē so
am I. They are Israelites: Euē so am I. They are the
seed

seeke of Abraham, euen so am I. Thei are the ministers of Christ (I speake as a foole) I am more: In labors more aboundant: In stripes aboue measure: In prison more plentifully: in death oft: of the Jewes fūe times receiued I. xl. stripes saue one: Thise was I beaten with roddes: I was once stoned: I suffered thise shipwake: Night & daie haue I ben in the depe sea. In iorneiung often: in perils of waters: in perils of robbers: in ieopardies of mine awne nation: in ieopardies among the heathē: in perils in the citie: in perils in wildernes: in perils in the sea: in perils emōg false brethren: in laboz and trauail: in watchinges oft: in hunger and thirst: in fastinges often: in cold and nakednes: besyde the thinges which outwardly happen vnto me. I am combered daily, & do care for al congregacions. Who is weake, and I am not weake: who is offended, and I ourne not. If I must needs boast, I wil boast of the thinges that cōcerne mine infirmites. The god & father of our lord Iesus Christ, whiche is blessed for euermore, knoweth that I lye not.

The Gospell.

Then muche people wer gathered together, and were come to him out of al cities, he spake by a similitude. The sower went out to sow his seede: And as he sowed, some fell by the waie side, and it was trode doune, and the fowles of the aire deuoured it vp. And some fell on stonnes, and as sone as it was sprong vp, it withered awaie, because it lacked moistnes. And some fell among thornes, and the thornes sprang vp with it and choked it. And some fell on good ground, and sprang vp and bare fruite an hundred fold. And as he said these thynges, he cried: he that hath eares to heare, let hym heare. And bys disciples asked hym, sayng: What maner of similitude is this? And he saied, vnto you it is geuen to knowe the secretes of the kyngdome of God: but to other by parables, that whē thei se, thei should not see, and when thei heare, thei should not vnderstande. The parable is this: The seede is the woorde of God: those that are beside the waie, are thei that heare: then cometh the deuill, and taketh awaie the worde out of their hartes.

lest thei should beleue and be sau'd. Thei on the stones, are thei whiche when thei heare, receiue the worde wth ioye, and these haue no rootes, whiche for a while beleue, and in tyme of tempeacion go a waie. And that whiche fell among thornes, are thei which when thei haue hard, go furth, and are choked with cares and riches, and voluptuous liuyng, and bring furth no fruit. That which fel in the good ground are thei whiche with a pure and good hart heare the word and kepe it, and bring furth fruit through pacience.

C The Sondaye called Quinquagesima.

Indica me die.
M^o. xxvi

BE thou my Iudge, O Lorde, for I haue walked innocently: My trust hath been also in the Lorde, therefore shall I not fall.

Examine me, O Lorde, and proue me: trie oute my raiues and my harte.

For thy louyng kindnes is before myne eyes: And I wyl walke in thy trueth.

I haue not dwelt with vain persons: neither wil I haue felosshyp with the deceiptfull.

I haue hated the congregation of the wicked: And wyl not syt among the vngodly.

I wyl walke my handes in innocencie, O Lorde: And so wyl I go to thyne altar.

That I maie heare the voice of thankesgeuyng: And tell of all thy wonderous workes.

Lorde, I haue loued the habitation of thy house: and the place where thyne hono^r dwelleth.

O shut not vp my soule with the sinners: no^r my life with the bloudthirsty.

In whose handes is wyckednes: and their right hand is full of giftes.

But as for me I wil walke innocently: O Lord deliuer me, and be mercyfull vnto me.

My foote standeth right: I wyl prasse the Lorde in the congregacions.

Glorie be to the father, and to the sonne. &c.

As it was in the begynnyng, is now. &c. Amen.

The

The Collect.

O Lord Whiche doest teache vs, that all our doynges without charitie are nothyng worthe: sende thy holy ghoste, and poure in our hartes that moste excellent gyfte of charitie, the very bond of peace and all vertues. Without the whiche, whosoever liueth is compted dead before thee: Graunt this, for thy onely sonne Iesus Christes sake.

The Epistle.

Though I speake wyth tounge of men and of Angels, and haue no loue, I am eue as sounding brasse, or as a tinklyng Cymball. And though I could prophesy, and vnderstand all secretes, & all knowlege: yea, if I haue al faith, so that I could moue mountaines out of their places, and yet haue no loue, I am nothing. And though I bestowe all my goodes to fede the poore, & though I gaue my bodye euen that I burned, & yet haue no loue, it profite th me nothing. Loue suffreth long, and is courteous: loue enuieth not: loue doeth not frowardly, swelleth not, dealeth not dishonestly, seketh not her awne, is not prouoked to anger, thynketh none euill, reioyseth not in iniquitie. But reioyseth in the truth, suffreth all thinges, beleueth all thynges, hopeth all thinges, endureth all thynges. Though that prophesying faile, either tongues cease, or knowlege banish a waie, yet loue falleth neuer a waie. For our knowlege is vnperfect, & our prophesying is vnperfect: but when that whiche is perfecte is come, then that whiche is vnperfect shalbe doen a waie. When I was a child, I spake as a child: I vnderstod as a child: I imagined as a childe. But as sone as I was a mā, I put a waie childishnes. Now we se in a glasse, euen in a darke speakyng: but then shall we se face to face. Now I knowe vnperfectly: But then shall I knowe euen as I am known. Now abideth faythe, hope, and loue, euen these thre: but the chief of these is loue.

The Gospel.

Iesus toke vnto him the twelue, and said vnto them: **B**ehold, we go vp to Hierusalem, and all shalbe fulfilled, that are written by the prophetes, of the sonne of man

man. For he shalbe deliuered vnto the Gentils, and shalbe mocked and dispitefully increated and spitted on. And whē thei haue scourged him, thei will put him to death, & the. iiii. daie he shall rise again. And thei vnderstoode none of these thinges. And this sayng was hid from the, so that thei perceined not the thinges whiche were spoken. And it came to passe, that as he was come nye vnto Hierico, a certain blind man satte by the hye waie syde, beggyng. And when he hard the people passe by, he asked what it meant. And they saied vnto him, that Iesus of Nazareth passed by. And he cried, sayng: Iesu thou sonne of David, haue mercy on me. And thei whiche went before rebuked hym, that he should holde his peace. But he cried so muche the more: thou sone of David haue mercy on me. And Iesus stode still & commaunded him to be brought vnto hym. And when he was come nere he asked him sayng: what wilt thou that I do vnto thee: & he said: lord, that I maie receiue my sight. And Iesus said vnto him: receiue thy sight, thy faith hath saued thee. And immediatly he receiued his sight, & folowed hym praisynge god. And al þe people whē thei saw it, gaue praise vnto god.

The firste daie of Lent, commonly
called Ashwednes daie.

Orn. ps. vi.



Lord, rebuke me not in thine indignation: nei-
ther chasten me in thy displeasure.

Haue mercy vpon me, O lord, for I am weak-
ke: O Lord heale me, for my bones are vexed.

My soule also is sore troubled: but Lord how long wilt
thou punish me?

Turne thee, O Lord, and deliuer my soule: Ohsane me
for thy mercies sake.

For in death no manne remembreth thee: And who will
geue thee thanks in the pyt?

I am wery of my groning, euery night washe I my bed:
And water my couche with teares.

My beantie is gone for very trouble: And worne a waie
because of all myne enemies.

Awaie fro me all ye that woork the vanitie: For the Lord
hath

On the first daie of Lent.

hath hard the voice of my wepyng.

The Lorde hath harde my petition: the Lorde wyll receiue my prayer.

All myne enemies shalbe confounded and sore vexed: thei shalbe turned backe, and put to shame sodainly.

Glozy be to the father, and to the sonne. &c.

As it was in the begynnyng. &c.

The Collect.

A Almighty and everlasting God, which hatest nothing that thou hast made, and dost forgeue the synnes of all theim that be penitent: Create and make in vs newe and contrite hartes, that we worthely lamentyng our synnes, and knowleggyng our wretchednes, maie obteyne of thee, the God of all mercie, perfecte remission and forg:ueneſſe, through Iesus Christ.

The Epistle.

Turne you vnto me wyth all your hartes, wyth fasting, wepyng, and mournyng: rent your hartes, and not your clothes. Turne you vnto the lorde your god for he is gracious & mercifull, long sufferyng, and of great compassion, & redy to pardon wickednes. Then (no doubt) he also shal turne and forgeue: and after his chastening he shal let your increase remain, for meate and drinke offeringes vnto the lorde your God. Blowe out with the trumpet in Sion, proclaime a fasting, call the congregacion, & gather the people together: warne the congregacio, gather the elders, bryng the children and sucklynges together. Let the bridgrom go furth of his chambr, & the bride out of her closet. Let the priestes serue the lord, betwene the porche & the aulter, wepyng & sayng: be favorable, O lorde, be favorable vnto thy people: let not thyne heritage be brought to such confusio, lest the heathen be lordes therof, wherefore should thei saie among the heathen: where is nowe their God?

The Gospel.

When ye fast, be not sad as the hypocrites are, for thei will disfigure their faces, that it maie appere vnto men, how that thei fast. Verely I saie vnto you, thei haue

D. iij.

their

their reward. But thou, when thou fastest, annoynt thyne head, and washe thy face, that it appeare not vnto men howe that thou fastest, but vnto my father whiche is in secrete: and thy father whiche seeth in secrete, shall rewarde thee openly. Laye not vp for your selues treasure vpon yearth, where the rust and mothe doth corrupt, and where theues breake through and steale. But laie vp for you treasures in heaue, where neither rust nor mothe doth corrupt and where theues doo not breake through nor steale. For where your treasure is, there wyl your hartes be also.

The first Sondaie in Lent.

Psalm. CXCVIIII.
Psalm. CXCVIIII

Blessed is he, whose vnrightheousnes is forgiven: And whose synne is couered.

Blessed is the man, vnto whom the lord impu-
teth no sinne: and in whose spirit ther is no guile.
For while I helde my tounge: My bones consumed a-
waie, through my daily complainyng.

For thy hand is heuie vpon me both daie and night: and
my moysture is lyke the drought in Sommer.

I wyl knowlege my synne vnto thee: and myne vnrigh-
teousnes haue I not hyd.

I saied, I will confesse my synnes vnto the Lord: And
so thou forgavest the wickednes of my synne.

For this shall every one that is Godly, make hys prayer
vnto thee, in a tyme when thou maiest be founde: but in the
great water floudes, thei shall not come nye hym.

Thou art a place to hyde me in: thou shalt preserue me
from trouble: thou shalt compasse me aboute wyth songes
of deliuerance.

I will informe thee and teache thee in the waie where in
thou shalt go: and I wyl guyde thee with myne eye.

Be not ye lyke horse and mule, whiche haue no vnder-
standyng: whose mouthes must be holden with bit and bzi-
dle, lest thei fall vpon thee.

Great plagues remain for the vngodly: but whoso putteth
his trust in the lord, mercie embraceth him on euery syde.

Be glad, O ye righteous, and reioyce in the Lord: And
be

be ioyfull all ye that are true of harté.

Glozy be to the father, and to the sonne. &c.

As it was in the begynnyng, is now. &c.

The Collect.

O Lorde, which for our sake diddest fast fortie daies and fortie nyghtes: Geue vs grace to vse suche abstinence, that our fleshe beeyng subdued to the spirite, we maie euer obey thy godly mocions, in righteousness and true holines, to thy honoꝝ and glozy, whiche liuest and reignest. &c.

The Epistle.

Eas helpers exhort you, that ye receiue not the grace 1 Cor. V.
of God in vain. For he saith: I haue hearde thee in a tyme accepted. And in the daie of saluacion haue I succoured thee. Behold, now is that accepted time: behold now is that daie of saluacion. Let vs geue none occasion of euell, that in our office be found no faute, but in all thynges let vs behaue our selves as the ministers of God: in muche patience, in afflictions, in necessities, in anguishes, in stryppes, in prisonmentes, in stryfes, in laboꝝ, in watchynges, in fastynges, in purenes, in knowlege, in long sufferynge, in kyndnes, in the holy ghost, in loue vnfaigned, in the worde of truthe, in the power of God: By the armour of ryghteousnes of the right hande and on the left: by honoꝝ and dishonoꝝ: by euil report and good report: as deceiuers, and yet true: as vnknewen, and yet knowen: as dyng, and behold wee lyue: as chastened and not killed: as sorowynge and yet alway mery: as poore and yet make many riche: as hauing nothyng, and yet possessyng all thynges.

The Gospell.

When was Iesus led a waie of the spirite into wylder- Math. III.
nesse, to bee tempted of the deuill. And when he had fasted fortie daies and fourtie nyghtes, he was at the last an hungered. And when the tempter came to hym, he saied: If thou be the sonne of God, commaunde that these stones be made bread. But he answered and said: it is writ- ten, mā shal not liue by bread onely, but by euery word that procedeth

D. liii.

procedeth out of the mouth of God. Then the deuill taketh hym vp into the holy Citie, and setteth hym on a pynacle of the temple, and saith vnto him: if thou be the sonne of God, cast thy self doune hedlong. For it is writtē: he shal geue his Angels charge ouer thee, and wyth their handes they shall hold thee vp, lest at any time thou dash thy foote against a stone. And Iesus said vnto hym: it is written again: Thou shalt not tempt the Lorde thy God. Agayne, the Deuill taketh hym vp into an excedyng high Mountaigne, and shewed hym all the Kyngdomes of the worlde, and the glory of them, and saith vnto hym: All these wyll I geue thee, if thou wylt fall doune and worshyp me. Then saith Iesus vnto hym: Anoyde Sathan, for it is wyrtten: Thou shalt worship the lorde thy God, and him onely shalt thou serue. Then the deuill leaueth hym, and behold the Angels came and ministered vnto hym.

¶ The second Sondaie.

Deprofundis
Psalm. CXXX.



Out of the depe haue I called vnto thee, O lorde:
Lorde heare my voyce.

Oh let thyne eares consyder well: the voice of
my complaint.

If thou Lorde wilt bee extreme to marke what is doene
amisse: Oh Lorde, who maie abide it?

For ther is mercy with thee: therefore shalt thou be feared.

I loke for the Lorde, my soule doth waite for him: In his
worde is my trust.

My soule flyeth vnto the lorde, before the mornyng wat-
che: I saie before the mornyng watche.

O Israel trust in the Lorde, for with the Lorde there is
mercie: And with hym is plenteous redemption.

And he shall redeme Israel: from all hys synnes.

Glory be to the father, and to the sonne. &c.

As it was in the begynnyng, is now. &c. Amen.

¶ The Collect.

A Almighty God, which doest se that we haue no power
of our selves, to help our selves: kepe thou vs bothe out-
wardly in our bodies, and inwardly in our soules, that we
maie

maie be defended from al aduersities, whiche maie happen to the body, and from all euill thoughtes whiche maie assault and hurte the soule: through Iesus Christ. &c.

The Epistle.

Beseche you brethren, & exhort you by the lord Iesus, that ye increase more and more, euen as ye haue receiued of vs, how ye ought to walke and to please God. For ye knowe what commaundementes we gaue you by our Lorde Iesu Christ. For this is the will of God, euen your holines, that ye should abstain from fornicacion, and that euery one of you should knowe how to kepe his vessel in holines and honor, and not in the lust of concupiscence as doo the heathen, whiche knowe not God: that no man oppresse and defraud his brother in bargaining: because that the lord is the auenger of all suche thinges, as we told you before, & testified. For God hath not called vs vnto vncleannes, but vnto holines. He therefore, that despiseth, despiseth not man, but God, whiche hath sent his holy spirit among you.

The Gospel.

Jesus went thence, and departed into the coastes of Tyre and Sidon: And behold, a woman of Canaan (whiche came oute of thesame coastes) cryed vnto hym, sayng: haue mercie on me, O Lorde thou sonne of David: My daughter is piteously vexed with a deuill. But he aunswered her nothyng at all. And hys Disciples came and besought hym, sayng: Sende her awaie, for she cryeth after vs. But he aunswered, and saied: I am not sent, but to the lost shepe of the house of Israel. Then came she and worshipped hym, sayng: lorde help me. He aunswered and said: it is not mete to take the chylzens bread, and cast it to dogges. She aunswered and sayd: truth lorde, for the Dogges eate of the cromaues, whyche fall from their Masters table. Then Iesus answered, and said vnto her: O womā, great is thy faith, be it vnto thee, euen as thou wylt. And her daughter was made whole euen at thesame tyme.

The third Sondaie.

E. b.

Gene



Give sentence wyth me (O God) and defende my
cause against the vngodly people: Oh deliuer me
from the deceitful and wicked man.

For thou art the god of my strength, why hast
thou put me fro thee: And why goo I so heauely, while the
enemie oppresseth me:

Oh, send out thy light and thy truth, that thei maie lead
me: And bring me vnto thy holy hyll, and to thy dwelling.

And that I maie go vnto the aultare of God, euen vnto
the God of my ioye and gladnes: And vpon the harpe wyll
I geue thanks vnto the (O God) my God.

Why art thou so heauy (O my soule:) and why art thou
so disquieted wythin me.

I put thy trust in God: For I wil yet geue him thanks
whiche is the helpe of my countenaunce and my God.

Glorie be to the father, and to the sonne: and to the. &c.

As it was in the begynnyng, is now, &c. Amen.

The Collect.

WE beseeche thee almightie God, loke vpon the hartie de-
sires of thy humble seruantes: and stretch furthe the
ryght hande of thy maiestie, to be our defence against al our
enemies: through Iesus Christ our Lorde.

The Epistle.

Eph. V

E you the folowers of God as dere children, & walke
in loue, euen as Christ loued vs, and gaue himself for
vs an offering and a sacrifice of a sweete sauour to god
As for fornicacion and all vncleannes or couetousnesse, let it
not bee once named among you, as it becommeth saintes:
or filthinesse, or foolish talking, or iesting, whiche are not
comely, but rather geuyng of thanks. For this ye knowe,
that no whoremonger, either vncleane person, or couetous
persone (whiche is a worshipper of images) hath any inhe-
ritance in the kyngdom of Christ and of god. Let no man
deceiue you with vaine wordes. For because of such thinges
cometh the wrath of god vpon the children of disobedience.
Be not ye therefore companions of the. Ye wer sometyme
darknes, but now are ye light in the lord: walke as childre
of

of light, for the fruite of the spirit consisteth in all goodnes, and righteousnes, and truthe. Accept that whiche is pleasing vnto the lord, and haue no feloshypp wyth the vnfurtefull workes of darkenes, but rather rebuke them. For it is a shame euen to name those thynges, which are doon of them in secrete: but all thynges whē they are brought furth by the light are manifest. For whatsoeuer is manifest, the same is light: wherefore he saith: awake thou that sleepest, and stande vp from death, and Christ shall geue thee light.

The Gospel.

Jesus was casting out a deuill that was dome. And LU. XI.
I when he had cast out the deuill, the dome spake, and the people wondred. But some of them said: he casteth out deuilles through Belzebub the chief of the deuils. And other tempted him and required of hym a sygne from heauen. But he knowing their thoughtes, said vnto them: Euery kyngdome deuided against it selfe, is desolate: and one house doth fall vpon another. If Sathan also be deuided against hymselfe, how shall his kyngdom endure: Because ye saie that I cast out deuilles through Belzebub: If I by the helpe of Belzebub cast out deuilles, by whose help do your children caste them oute: Therefore shall they bee your iudges. But if I wyth the finger of God caste out deuils, no doubt the kyngdom of God is come vpon you. Whē a strong man armed watcheth his house, the thynges that he possesseth are in peace. But when a stronger then he cometh vpon hym, and ouercommeth hym, he taketh from him all hys harnes (wherein he trusted) and deuileth hys goodes. He that is not with me, is against me. And he that gathereth not with me, scattereth abroad. Whē the vncleane spirit is gone out of a man, he walketh through drie places seeking rest. And when he fyndeth none, he saith: I wil returne again into my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goth he and taketh to him .vii. other spirites worse then hymself and they entre in and dwell there. And the ende of that mā is worse then the begynnyng. And it fortuneth that as he spake

spake these thinges, a certain woman of the cōpaignie liſte
by her voice, and ſaid vnto him: happie is the wombe that
bare thee, & the pappes which gaue thee ſucke. But he ſaid:
yea, happie are thei that heare the worde of God & kepe it.

¶ The.iiii. Sondaie.

Deut noſtr.
Pſalm XLVI



God is our hope and ſtrength: a very preſent help
in trouble.

Therefore will we not feare, though the earth
be moued: And though the hilles bee caried into
the middeſt of the Sea.

Though the waters therof rage and ſwell: And though
the mountaignes ſhake at the tempeſt of the ſame.

The riuers of the flood therof ſhal make glad the citie of
God: the holy place of the tabernacle of the moſte higheſt.

God is in the middeſt of her, therefore ſhall ſhe not be re-
moued: God ſhall helpe her, and that right earlie.

The heathen make muche a do, and the kyngdomes are
moued: but God hath ſhewed his voice, and the yerth ſhall
melt awaie.

The Lorde of hoſtes is wyth vs: the God of Jacob is
our refuge.

O come hether, and beholde the woorkes of the Lorde:
What deſtruction he hath brought vpon the yearth.

He maketh warres to ceaſe in all the world: he breaketh
the bowe, and knappeth the ſpeare in ſunder, and burneth
the Chariotes in the fire.

We ſtill then, and know that I am God: I wilbe exalted
among the heathen, and I wilbe exalted in the yearth.

The Lorde of hoſtes is with vs, the god of Jacob is our
deſire.

Glorie be to the father, and to the ſonne. &c.

As it was in the begynnyng, is now. &c. Amen.

¶ The Collect.

ORaunt wee beſeeche thee almightie God, that wee
whiche for our euill dedes are worthe ly puniſhed: by
the cōfort of thy grace maie mercifully be releued, through
our Lorde Jeſus Chriſt.

The

The Epistle.

Tell me (ye that desire to be vnder the lawe) do ye not Gal. iii.
 heare of the lawe? For it is written that Abrahā had
 two sonnes, the one by a bond mayde, the other by a
 fre woman. Yea, and he whiche was borne of the bond wo-
 man, was borne after the fleshe: But he which was borne
 of the fre woman, was borne by promes: whiche thynges
 are spokē by an allegory. For these are two testamētes, the
 one from the mount Sina, which gendreth vnto bondage,
 whiche is Agar: for mount Sina is Agar in Arabia, & bor-
 deth vpon the citie, whiche is now called Hierusalem, and
 is in bondage with her children. But Hierusalem, which is
 aboue, is free, whiche is the mother of vs all. For it is writ-
 ten: reioyce thou bare that bearest no children: breake furth
 and cry, thou that trauailest not: For the desolate hath ma-
 ny mo children then she whiche hath an husband. Brethren,
 we are after Isaac the children of promes. But as then, he
 that was borne after the fleshe, persecuted hym that was
 borne after the spirit: euen so is it now. Nevertheless, what
 saith the scripture: Put awaie the bonde woman and her
 sonne. For the sonne of the bond woman, shal not be heire
 with the sonne of the fre woman: So then brethren, we are
 not children of the bond woman, but of the fre woman.

The Gospell.

Jesus departed ouer the sea of Ga'ile, whiche is the Ihon vi.
 sea of Tiberias, and a great multitude folowed hym
 because they saw his miracles, whiche he did on them
 that wer diseased. And Jesus went vp into a mountaigne,
 and there he sate with his disciples. And Easter, a feast of
 the Jewes was nye. When Jesus then lift vp his eyes, and
 sawe a greate compaignie come vnto hym, he sayed vnto
 Philip: Whence shall we buy breade that these maie eate:
 This he saied to proue hym: for he hymself knewe what he
 would doo. Philip answered hym. Two hundred peny
 worth of breade are not sufficient for them, that euery man
 maie take a litle. One of hys disciples (Andrewe, Symon
 Peters brother) saith vnto hym: There is a lad here which
 hath

hath. v. barley loues and. ii. fishes: but what are thei among
 so many: And Jesus said: make the people syt doune. Ther
 was muche grasse in the place: so the men sat doune, in no-
 ber about. v. **¶** And Jesus toke the bread, and whē he had
 genen thanks, he gaue to the disciples, and the disciples to
 them that wer set doune: and likewise of the fishes as much
 as thei would. When thei had eaten ynough, he saied vnto
 his disciples: gather vp the broken meat which remaineth,
 that nothyng be lost. And thei gathered it together and fil-
 led twelue baskettes with the broken meat, of the fine bar-
 ley loues: which broken meate remained vnto them that
 had eaten. Then chose mē (when thei had seen the miracle
 that Jesus dyd) sayed: This is of a truthe thesame Pro-
 phete that should come into the worlde.

¶ The. v. Sondaie.

Deus in nomine
 Psalm liij.



Dine me (O god) for thy names sake: and auenge
 me in thy strength.

Hearc my prayer (O God:) And harken vnto
 the wordes of my mouth.

For straungers are risen vp against me: And tyrauntes
 (whiche haue not God before their eyes) seke after my soule
 Behold, God is my helper: the Lorde is with them that
 byhold my soule.

He shall reward euill vnto myne enemies: destroe thou
 them in thy truthe.

An offering of a free hart wyl I geue the, and praise thy
 name (O Lorde:) because it is so comfortable.

For he hath deliuered me out of al my trouble: and mine
 eye hath seen hys desire vpon myne enemies.

Glozy be to the father, and to the sonne: and to the. **¶**

As it was in the begynnynge, and is now. **¶** Amen.

¶ The Collect.

We beseeche thee almightie God, mercifully to loke vpon
 thy people: that by thy greate goodnesse, thei may bee
 gouerned and preserued euermore, bothe in body and soule:
 through Jesus Christ our Lorde.

¶ The Epistle.

Christ

Chrisť beyng an high Priest of good thinges to come, Hebr. ix.
 came by a greater and a more perfect tabernacle, not
 made with hādes, that is to saie, not of this buildyng
 neither by the bloud of goates and calues, but by his awne
 bloud he entred in once into the holy place, and found eter-
 nal redempcion. For if the bloud of oxen and of goates, and
 the ashes of a yong kowe, when it was sprinkled, purifieth
 the vncleane, as touchyng the purifyng of the fleshe: how
 muche more shall the bloud of Chriſt (whiche through the
 eternall spirit, offered hymself without spot to God) purge
 your conscience fro ded workes, for to serue the liuyng god:
 And for this cause, he is the mediator of the new testament
 that through death, which chaused for the redēpcion of those
 trasgressions that wer vnder the first testamēt, thei which
 are called, might receiue the promes of eternal inheritaunce

The Gospel.

Whiche of you can rebuke me of synne. If I saie the Iohn vii.
 trueth, why doo ye not beleue me? he that is of God
 heareth Goddes wordes, ye therfore heare them not
 because ye are not of God. Then aunswered the Jewes,
 and saied vnto him: Saie we not well that thou art a Sa-
 maritan and hast the deuill: Jesus aunswered: I haue not
 the deuill, but I honoz my father, and ye haue dishonored
 me. I seke not myne awne praise: There is one that seeketh
 and iudgeth. Verely: verely, I saie vnto you: if a man kepe
 my sayng, he shall neuer see death. Then saied the Jewes
 vnto him: now knowe we that thou hast the deuill. Abrahā
 is ded, and the prophetes, and thou saiest: if a man kepe my
 sayng, he shall neuer tast of death. Art thou greater then
 our father Abraham, whiche is dedde: And the prophetes
 are ded: whom makeh thou thy self: Jesus aunswered: if I
 honoz myself, myne honoz is nothing. It is my father that
 honoreth me, whiche ye saie is your God, & yet ye haue not
 knowen him: but I know him: and if I saie I knowe hym
 not, I shal bee a lier, lyke vnto you. But I knowe him and
 kepe his sayng. Your father Abraham was glad to see my
 daie: and he saue it & reioysed. Then saied the Jewes vnto
 hym

hym. Thou art not yet. l. yere old, and hast thou seen Abrahā: Jesus said vnto them: Verely, verely, I say vnto you Ere Abrahā was borne, I am. Then toke thei bp stones to cast at him: but Jesus hid himself, & went out of the temple

The Sondaye next before Easter.

Exaudi deus.
Psalm. 121.

Heare my cryng, o god: geue eare vnto my praier. From the endes of the yearth wyll I call vnto thee: when my hart is in heuynesse.

O set me bp vpon the Rocke that is hygher then I: For thou hast be n my hope, and a strong tower for me against the enemy.

I will dwell in the tabernacle for euer: and my trust shal be vnder the coueryng of thy wynges.

For thou, O Lorde, hast hard my desires: and hast geuen an heritage vnto those that feare thy name.

Thou shalt graunt the King a long lyfe: that his yeres maie endure throughout all generation.

He shall dwell before God for euer: O prepare thy louyng mercy and faithfulness, that thei maie preserve hym.

So will I alwaie syng praise vnto thy name: That I maie daily performe my vowes.

Glory be to the father, and to the sonne. &c.

As it was in the begynnyng. &c.

The Collect.

Almighty and euerlasting God, which of thy tender loue toward mā, hast sent our sauio: Jesus Christ, to take vpō him our fleshy, & to suffre death vpon the crosse, that all mankynd shoud folowe the example of his greaie humilitie: mercifully graunte, that wee bothe folowe the example of his patience, and bee made partakers of his resurrection, through the same Jesus Christ our Lorde.

The Epistle.

Phil. II.

Et the same mind be in you, that was also in Christe Iesu: which whē he was in the shape of god, thought it no robbery to be equall with God: neuerthelesse he made himself of no reputaciō, takyng on hym the shape of a seruaunt, & became like vnto men, and was founde in his apparell

apparell, as a man, he humbled him selfe and became obedient to the death, euen the death of the crosse. Wherefore, God hath also exalted him on high, and geuen him a name whiche is aboue all names: that in the name of Iesus euery knee should bowe, both of thinges in heauen & thinges in yearch, and thinges vnder the yearch, and that all tongues should confesse that Iesus Christ is the Lorde vnto the praise of God the father.

The Gospell.

Math xxvi.

And it came to passe, when Iesus had finished all these saynges, he said vnto his disciples: ye knowe that after two daies shalbe Easter, and the sonne of man shalbe deliuered ouer to be crucified. Then assembled together the chief priestes, and the Scribes and the Elders of the people vnto the palace of the hie priest (whiche was called Caiphas) and helde a counsayll that they might take Iesus by subteltie, and kyll him. But they said: not on the holy daie, leaſt ther be an uproare among the people.

When Iesus was in Bethany in the house of Simo the Leper, there came vnto hym a woman hauyng an Alabaſter bore of precious oyntment, and powred it on his head, as he ſate at the bourde. But when his disciples ſawe it they had indignation, ſayng: whereto ſerue th this waſt? This ointment might haue been well ſolde & geuen to the poore. When Iesus vnderſtood that, he ſaid vnto them: why trouble ye the womā? For ſhe hath wrought a good worke vpon me. For ye haue the poore alwaies with you: but me ye ſhal not haue alwaies. And in that ſhe hath caſt this oyntment on my body, ſhe did it to bury me. Verely I ſaie vnto you: wherſoeuer this Goſpell ſhalbe preached in all the worlde, there ſhall alſo this that ſhe hath done be told for a memoriall of her. Then one of the twelve (whiche was called Judas Iſcariot) went vnto the chiefe prietteſ and ſaid vnto them, what wyll ye geue me, and I wyll delpyer hym vnto you: And they appointed vnto hym .xxx. pieces of ſyluer. And from that tyme furth he ſought oportunitie to betraye him. The ſecond day of ſwerte bread, the diſciples came to Ieſus, ſayng to him, where wilt thou that we prepare for the

toge the Pascheouer: And he said: Go into the citie, to such
 a man, and saie vnto hym, the master saith, my tyme is at
 hand. I will kepe my Easter by the with my disciples. And
 the disciples did as Iesus had appoynted them, and they
 made ready the Pascheouer. When the euen was come, he
 late doune with the .xii. And as they did eate, he saied: Ue-
 rely I saie vnto you, that one of you shall betray me. And
 they were exceeding sorowfull and began euery one of them
 to saie vnto hym. Lorde, is it I: he answered and said, he
 that dippeth his hande with me in the dishe, the same shall
 betray me. The sonne of man truly goeth as it is writen
 of hym: but woo vnto that man, by whom the sonne of man
 is betrayed. It had been good for that man if he had not
 been borne. Then Judas whiche betrayed hym answered
 and saied: Master, is it I: he said vnto hym, thou hast said.
 And when they were eating Iesus toke bread, & when he
 had geuen thāies, he brake it and gaue it to the disciples, &
 saied: Take, eate, this is my body. And he toke the cuppe,
 and thanked, and gaue it them, sayng: drinke ye al of this:
 For this is my bloud (whiche is of the new Testamēt) that
 is shed for many for the remission of synnes. But I say vn-
 to you, I wyll not drinke hencefurth of this fruite of the
 vyne tree, vntyll that daie when I shal drinke it new with
 you in my fathers kyngdome. And when they had saied
 grace, they went out vnto mount Oliuete. Then saied Je-
 sus vnto them: All ye shalbe offended because of me this
 night. For it is writen, I wil smite the shepherde & the she-
 pe of the flocke shalbe scattered abroad: but after I am risen
 againe, I wil go before you into Galilee. Peter answered
 and saied vnto him: though all men be offended because of
 the, yet wyll I not be offended. Iesus saied vnto hym: Ue-
 rely I say vnto thee, that in this same night before the cocke
 crow, thou shalt deny me thrise. Peter saied vnto him, yea,
 though I should die with the, yet wyll I not denye the:
 like wise also said all the disciples. Then came Iesus with
 them vnto a farre place, (whiche is called Gethsemane) and
 saied vnto the disciples: Sit ye here, while I go & praye you:

ber. And he toke with him Peter and the two sonnes of zebede, and began to waite sorrowfull and heauy. Then saied Iesus vnto them. My soule is heauy euen vnto the death: Larye here and watche with me. And he went a litle farther & fell flat on his face, & prayed, sayng: O my father if it be possible, let this cup passe from me: neuerthelesse, not as I will, but as thou wilt. And he came vnto the disciples & found the a slepe, & said vnto Peter, what, coulde ye not watche with me one houre: watche & praye, that ye entre not into temptaciō: the spirit is willing, but the flesh is weak. he went away once again & prayed sayng: O my father, if this cup may not passe away from me except I drinke of it, thy wil be fulfilled: & he came & found the a slepe again, for their eyes were heauy. And he left them & went again and prayed the third tyme, sayng the same wordes. Then cometh he to his disciples, and saied vnto them. Slepe on now & take your rest. Behold the houre is at hand, & the sonne of mā is betrayed into the handes of synners. Kysse let vs be going, behold he is at hand that dooth betray me. While he yet spake: lo, Judas one of the nombre of the. xii. came, and with him a great multitude with swordes and stauces sent from the chief priestes and elders of the people. But he that betrayed him gaue them a token sayng, whomsoever I kysse, the same is he, hold him fast. And sutch with he came to Iesus, & saied, haile Master and kysed him. And Iesus saied vnto him friend, wherefore art thou come: Then came they & layd handes on Iesus, and toke hym. And behold one of them which were with Iesus stretched out his hand & drewe his sworde and strooke a sernaunt of the hie priest, and smote of his eare. Then saied Iesus vnto him, put vp thy sworde into the sheath, for all they that take the sworde shall perishe with the sworde. I thinke thou that I cannot now praye to my father, and he shall geue me euen now more then. xii. legions of Angels: But how then shall the scriptures be fulfilled: for thus must it be. In that same houre saied Iesus to the multitude: ye bee come out as it were to a thefe with swordes and stauces, for to take me. I sate dayly with

you teaching in the temple, and ye toke me not. But all this is done that the scriptures of the Prophetes might be fulfilled. Then all the disciples forsoke him, & fled. And they toke Iesus and led him to Caiphas the hie priest Where the Scribes & the elders were assembled. But Peter followed him a far of vnto the hie priestes palace: & went in and sate with the seruauntes to see the ende. The chiefe priestes and elders & all the counsaill sought false witnesse against Iesus (for to put him to death) but found none, yea when many false witnessses came yet found thei none. At the last came two false witnessses, & saied: This fellow saied, I am able to destroye the temple of God: and to builde it againe in three daies. And the chief priest arose & saied vnto him, answerest thou nothing: why do these beate witnes against the? But Iesus helde his peace. And the chief priest answered & saied vnto him. I charge the by the liuing God that thou tel vs, whether thou be Christ the sonne of God. Iesus saied vnto him thou hast said. Neuerthelesse I say vnto you, hereafter shall ye se the sonne of man sitting on the right hand of power, and coming in the cloudes of the skye. Then the high priest rent his clothes saiyng: he hath spoken blasphemy: what neede we of any more witnessses? Behold now ye haue hard his blasphemy: What think ye? They answered & saied he is worthy to die. Then did they spit in his face, & buffeted him with fistes. And other smote him on the face with the palme of their handes, saiyng: tell vs thou Christ, who is he that smote the? Peter sate without in the palace, and a damosell came to hym saiyng: thou also wast with Iesus of Galilee: but he denied before them all, saiyng: I wote not what thou saiest. When he was gone out into the porche, another wiche sawe him & saied vnto them that were there. This fellow was also with Iesus of Nazareth. And again he denied with an othe saiyng: I do not knowe the man. After a while came vnto hym they that stode by and saied vnto Peter: surely thou art even one of them, for thy speche be wraiceth the. Then began he to curse & to sweare that he knewe not the man. And immediatly the cocke crowe. And
Peter

Peter remembered the word of Iesu whiche saied vnto him: before the cocke crowe, thou shalt deny me thrise: & he went out and wept bitterly. When the morning was come, all the chief priestes & the elders of the people held a counsaile against Iesus to put him to death & brought him bound, & deliuered him vnto Pontius Pilate the deputy. Then Judas (which had betrayed him) sayng that he was edempned, repented himself, and brought againe the .xxx. plates of siluer to the chief priestes & elders, sayng: I haue synned betrayng the innocent blood. And thei said, what is that to vs: se thou to that. And he cast doune the syluer plates in the temple and departed, and wept and hanged himself. And the chief priest took the siluer plates & said: It is not lawfull for to put the into the threasure, because it is the price of blood. And they took counsaile and bought with them a potters felde to bury straungers in. Wherefore the felde is called Haceldema, that is, the felde of blood, vntill this day. Then was fulfilled that which was spokē by Ieremie the prophet, sayng: and they took thirty siluer plates, the price of him that was valued, whom they bought of the chyldre of Israel, and gaue them for the potters feld, as the lord appointed me. Iesus rode before the deputie, and the deputie asked hym sayng: Art thou the kyng of the Iues? Iesus saied vnto him thou saiest. And when he was accused of the chief priestes and elders he answered nothing. Then saied Pilate vnto hym: hearest thou not how many witnessses thei lay against the. And he answered him to neuer a worde: insomuch that the deputie marvelled greatly. At that feast the deputie was wont to deliuer vnto the people a prisoner, who thei would desire, he had then a notable prisoner called Barrabas. Therefore, when they were gathered to gether, Pilate said, whether will ye that I geue lose vnto you Barrabas, or Iesus whiche is called Christ? For he knew that for enuie they had deliuered him. When he was set down to geue iudgement his wife sent vnto him, sayng: haue thou nothing to do with that iust mā, for I haue suffered many thinges this day in my slepe because of hi. But the chief priestes & elders

persuaded the people that thei should aske Barrabas and
 destroy Jesus. The deputy answered & said vnto the: Whe-
 ther of the twaine Will ye that I let lose vnto you: they said
 Barrabas. Pilate said vnto the What shal I do then with
 Jesus whiche is called Christ: They all said vnto hym, let
 hym be crucified. The deputie said What euill hath he done?
 But thei cried the more, sayng: let him be crucified. When
 Pilate sawe that he could preuaile nothing, but that more
 busines was made, he toke water & washed his handes befo-
 re the people sayng: I am innocent of the blood of this iust
 persone, ye shall se. Then answered al the people & said: his
 blood be on vs & on our childre. Then let he Barrabas lose
 vnto the, & scourged Jesus & deliuered him to be crucified.
 Then the souldiers of the deputie toke Jesus into the com-
 mon hall, & gathered vnto him all the cōpany: & thei striped
 him, & put on him a purple robe, & platted a crown of thor-
 nes, & put it vpon his head, & a reede in his right hande, & bo-
 wed the kne before him, & mocked him sayng: haile king of
 the Iues: & when they had spit vpo him, they toke the reede &
 smote him on the head. And after that thei had mocked him
 they toke the robe of him again, & put his awne raiment on
 him & led him away to crucifie him. And as they came out
 they found a mā of Cyren (named Simon) him they cōpelled
 to beare his crosse. And they came vnto a place whiche is
 called Golgatha, that is to saie (a place of ced mēs sculles)
 & gaue him vinegre to drinke mingled with gal. And when
 he had tasted therof, he would not drinke. When they had
 crucified him, they parted his garmētes, & did cast lottes: &
 it might be fulfilled which was spokē by the prophet: Thei
 parted my garmētes amōg the & vpon my vesture did they
 cast lottes. And they sat & watched him there, & set vp ouer
 his head the cause of his death writt: this is Jesus the king
 of the Iues. Then were ther. ii. theues crucified with him,
 one on the right hand, & another on the left. They that pas-
 sed by, reuiled hym wagging their heades and sayng: thou
 that destroyedst the temple of God, and byddest buylde it
 in thre daies save thy selfe. If thou bee the sonne of God
 come

come downe from the crosse: likewise also the high priestes
mocking him With the Scribes and Elders, said, he saved
other, himself he cannot save. If he be the king of Israel, let
him now come downe from the crosse & we will beleue him.
He trusted in God let hym deliuer him now, if he will haue
him, for he said: I am the sonne of God. The theues also
whiche were crucified with hym cast the same in his teethe.
From the sixt houre was their darkenesse ouer all the land
vntill the ninth houre. And about the ninth houre, Jesus
cried with a loude voice sayng: Ely, Ely, lama sabathani,
that is to say: My God, my God, why hast thou forsake me?
Some of them that stode there when they heard that, said:
This man calleth for helias. And straight way one of the
ranne and toke a sponge, and when he had filled it full of
vineger, he put it on a reede and gaue hym to drinke. Other
said let be, let vs se whether helias will come and deliuer
hym. Jesus, when he had cried again with a loude voice,
yelded vp the ghost. And behold, the bayle of the temple did
rent in two partes from the top to the botome, & the yearth
did quake, and the stones rent, and graues dyd open, and
many bodies of sanctes whiche slepte arose and went out
of the graues after his resurrection, and came into the ho-
ly citie, and appeared vnto many.

When the Centurio & thei that were with him watching
Jesus, saw the yearth quake & those thinges whiche hap-
pened, they feared greatly sayng: Truly, this was the sonne
of God. And many womē were there (beholding him a far-
re of) whiche folowed Jesus from Galilee, ministring vnto
him: Among which was Mary Magdalene, and Mary the
mother of James, & Ioses, & the mother of zebedes childre.

Monday before Easter.

The Epistle.

That is he this, that cometh fro Edom with red colo- Esa. lxiij.
red clothes of Bosra: (which is so costly clothe) & co-
meth in so mightely With al his strenght: I am he that
teacheth righteousnes & am of powre to helpe. Wherefore the
is thy clothing red, & thy rayment like his that treadeth in
E. liij. the

betraie hym. And the fyrst daie of Averte bread; (When they
 offered Pasleouer) his disciples saied vnto him: Where wilt
 thou that we go & prepare that thou maist eat the Pasleo-
 uer? And he sent furth two of his disciples and saied vnto
 them, go ye into the cite, and ther shall mete you a mā bea-
 rryng a pitcher of water, folowe him. And whethersoeuer
 he goeth in, saie ye vnto the good man of the house, the ma-
 ster saith, where is the best chamber, where I shal eate
 Pasleouer with my disciples? And he wil shew you a great
 parlour paved & prepared: there make ready for vs. And his
 disciples went furth & came into the cite, & found as he had
 said vnto them: & thei made ready the pasleouer. And whē
 it was now euentide, he came with the. xii. And as they sat
 at bourde & did eate, Iesus said, verely I saie vnto you, one
 of you (that eateth with me) shall betraie me. And they be-
 gan to be sorry, and to saye to hym: one by one, is it I? And
 another said is it I? He answered & said vnto the: it is one
 of the twelue, euen he that dippeth with me in the platter.
 The sonne of man cruelly goeth as it is written of hym, but
 wo to that man by whom the sonne of mā is betraied: good
 were it for that man if he had neuer been borne. And as thei
 did eate, Iesus toke breade, & when he had geuen thankes
 he brake it, & gaue it to them & saied: Take, eate, this is my
 body. And he toke the cup, & when he had geuen thankes, he
 toke it to them, & they all dranke of it. And he saied vnto
 them: This is my bloud of the newe Testament whiche is
 shed for many. Verely I say vnto you, I wil drinke nomore
 of the fruite of the Uyne vntill that daie that I drinke it
 newe in the kyngdome of God. And when they had saied
 grace, thei went out to the mount Oliuet. And Iesus saith
 vnto them: all ye shalbe offended because of me this night.
 For it is writte, I wil smite the shepherd & the shepe shalbe
 skattered: But after that I am risen again, I will go into
 Galile before you. Peter saied vnto him: & though all me be
 offended, yet will not I. And Iesus saith vnto him: verely,
 I say vnto the, that this daie euen in this night, before the
 cocke crowe wise, thou shalt deny me. iii. times. But he spa-
 ke more

more vehemently, no if I should die with the, I will not deny the. The wife also said they all. And they came into a place which was named Gethsemany, & he said to his disciples sit ye here while I go aside and praye. And he taketh with him Peter and James and Iohn, and began to waxe abashed, & to be in an agony and saied vnto them. My soule is heavy, euen vnto the death, tary ye here & walche. And he went furth a litle & fell downe flat on the ground, & prayed: That if it were possible, the houre might passe fro him. And he said Abba father, all thinges are possible vnto the, take away this cup from me: neuerthelesse, not that I wil but that thou wilt be doen. And he came & found them sleeping & saith to Peter, Simo sleepest thou: Couldst thou not walche the one houre? Watche ye & pray lest ye entre into temptation, the spirit truly is ready, but the flesh is weake. And againe he went aside & prayed, & spake the same wordes. And he returned & found them a slepe again, for their eyes were heavy, neither wilt they what to answer hym. And he came the thirde time, & saied vnto the: Slepe henceforth and take your ease, it is inough, the houre is come, behold the sonne of man is betrayed into the hande of sinners: rise vp, let vs go, lo, he that betrayeth me is at hand. And immediatly while he yet spake cometh Judas (which was one of the twelve) & with hym a great nombre of people with swordes and staves, fro the hie priestes and scribes and elders. And he that betrayed him, had geuen them a general token sayng Whosoever I do kisse, the same is he: take him and leade him away warily. And as sone as he was come, he goeth strait way to him and saith vnto hym: Gaster, Gaster, and kissed hym: And they layed their handes on him and toke hym. And one of them that stode by, drew out a sword, and smote a seruaunt of the hie priestes, And cut of his eare. And Iesus answered and saied vnto them: ye become out as vnto a shepe, with swordes and staves for to take me. I was daily with you in the temple teaching, and ye toke me not: but the thynges come to passe, that the Scriptures should be fulfilled. And they all forsoke hym and ran away. And there folowed
hym

him a certain yong man clothed in linnen upon the bare, & the yong men caught him, and he left his linnen garment and fled from them naked. And they led Jesus away to the chief priest of all, and with him came all the chief priestes and the elders as the scribes. And Peter followed hym a great while of (even tyll he was come into the palace of the hygh priest) & he sat with the sernautes, & warmed himself at the fire. And the chief priestes and all the conseil sought for witness against Jesus, to put him to death, and found none, for many have false witness against him, but their witnesses agreed not together. And there arose certain & brought false witness against him, saying: we heard him saye, I will destroye this temple that is made with handes, & within thre daies I will bulde another made without handes: But yet their witnesses agreed not together. And the chief priest stood up among them & asked Jesus saying: answerest thou nothing? how is it that these beare witness against thee? But he held his peace, & answered nothing. Again the chief priest asked hym & said vnto him: art thou Christ the sonne of the blessed? And Jesus said I am. And ye shal se the sonne of man sitting on the right hand of power, & coming in the cloudes of heaue. Then the high priest rent his clothes and said: what neede we any further of witnesses? ye haue heard blasphemy, what thinke ye? And thei all condemned him to be worthy of death. And some began to spit at him, and to couer his face, and to beate him with fistes, & to say vnto hym: auede, and the sernautes buffeted hym on the face. And as Peter was beneth in the palace, there came one of the wenches of the chief priest, & when she saw Peter warming himselfe, she looked on him & said, wast not thou also with Jesus of Nazareth? And he denied, saying: I knowe hi not, neither wote I what thou saiest. And he went out into the porche, & the cock kered. And a damoysel (when she sawe him) began again to saie to them that stode by, this is one of the. And he denied it again. And anone after they that stode by said again vnto Peter, surely, thou art one of them, for thou art of Galile, & thy speche agreeth herto.

But

But he began to curse and to sweare saying: I knowe not this man of whom ye speake. And again the Crowe, & Peter remembred the worde that Iesus had said vnto him: Before the Crowe crowe twice, thou shalt denie me thre tymes. And he began to wepe.

The Epistle.

The lord God hath opened my eare, therefore can I not ^{Ps. l.}
I saie naie, neither withdraw myself: But I offre my backe vnto the smiters, & my chekes to the nippers: I turne not my face from shame & spitting, and the lord God shall helpe me: Therefore shall I not be confounded. I haue hardened my face like a flint stone, for I am sure that I shall not come to confusion. He is at hand that iustifieth me who will then go to law with me: Let vs stand one against an other: if there be any that will reason with me, let hym come here furth vnto me. Behold, the Lord God standeth by me, what is he then that can condemne me: Lo they shall be all like as an old cloth, the moche shall eate them vp.

Therefore whoso feareth the Lord among you, let hym heare the voice of his seruaunt. Whoso walketh in darke-nes, and no light shineth vpon him, lette him put his truste in the name of the Lord, and hold him vp by his God: but take hede, ye all kyndle a fire of the wrathe of God & steare vp the coales, walke on in the glistering of your awne fyre and in the coales that ye haue kindled. This cometh vnto you from my hande, namely that ye shall slepe in sorowe.

The Gospell.

And anon in the dawning, the hygh priestes held a ^{Mat. xx.}
A counsaill with the Elders & Scribes, and the whole congregation, and bound Iesus, and led him away, and deliuered hym to Pylate. And Pylate asked hym: art thou the kyng of the Iues. And he answered and saied to hym: thou saiest it. And the hye priestes accused him of many thynges. So Pylate asked hym againe, saying: answerest thou nothing: Behold, how many thynges they lay to thy charge. Iesus yet answered nothyng, so that Pylate marvelled. At that feast Pylate did deliuer vnto them a pri-
sones

soner, whomsoever they would desire. And ther was one that was named Barabas, whiche late bound with them that made insurreccion: he had committed murder. And the people called vnto him, & began to desire him, that he would do according as he had euer doen vnto them. Pilate answered them sayng: Wyl ye that I let lose vnto you the kyng of the Iues? For he knew that the high priestes had deliuered him of enuie. But the high priestes moued the people that he should rather deliuer Barabas vnto them. Pilate answered again and said vnto them, what wil ye that I then doo vnto him, whom ye cal the kyng of the Iues? And they cried again, crucifie him. Pilate said vnto them: What cruel hath he doen? And they cried the more feruently, crucifie him. And so Pilate willig to content the people, let lose Barabas vnto them, & deliuered by Iesus (when he had scourged him for to be crucified. And the souldiours led him away into the common hall, and called together the whole multitude, and they clothed him with purple, and they platted a crowne of thornes and crouned him with al. and began to salute him: haile kyng of the Iues. And they smote him on the head with a rebe, and did spit vpon him, and bowed their knees, and worshipped him. And when they had mocked him, they toke the purple of him, & put his owne clothes on him, & led him out to crucifie him. And they compelled one that passed by called Simo of Cerene (the father of Alexander & Rufus) which came out of the feld to beare his crosse. And they brought hym to a place named Golgatha (whiche if a man interprete, it is the place of bed mennes skulles) & they gaue him to drinke, wyne mingled with Myrrre, but he receiued it not. And when they had crucified hym, they departed his garmentes, casting lottes vpon them what euery man should take. And it was about the third houre, and they crucified him. And the title of his cause was written, The kyng of the Iues. And they crucified with hym two theues: the one on the right hande, & the other on his lefte. And the Scripture was fulfilled whiche saith, he was compted among the wicked. And they that went by rayled on

on him: Wagging their heads & sayng: A Witche thou that
destroiest the temple, & buildest it againe in. iii. daies: saue
thy self & come doune fro the crosse. A yke wise also mocked
him the hye priestes among them selfes with the Scribes, &
saied: he saued other w^e. him self. If he cannot saue. Let Christ
the kyng of Israel descende now from the crosse, that we
may se & beleue. And they that were crucified with hi, chec-
ked him also. And when the sixt houre was come, darke-
nes arose ouer all the earth vntill the .ix. houre, and at the
ix. houre Iesus cried with a loud voice, sayng: Eloy, Eloy,
lana. a. vat. gary. which is (if one interprete it) my God, my
God, why hast thou forsake me? And some of the that stode
by, when they hard this, saied, behold he calleth for Helias. And
one ran & filled a sponge full of vineger, & put it on a reed, &
gaue hym to drinke sayng: let him alone, let vs se whether
Helias will come & take him doune. But Iesus cried with a
loude voice & gaue vp the ghost. And the baile of the temple
rent in. ii. peces, from the toppe to the bottome. And when
the Centurio (which stode before him) saw that he so cried,
and gaue vp the ghost, he saied: truly this mā was the sonne
of God. There were also women a good way of, beholding
him among whom was Mary Magdalen, & Mary the mo-
ther of James the little & of Ioses, & Mary Salome (which
also when he was in Galile had folowed him, & ministered
vnto him) & many other womē, which came by with him to
Ierusalem. And now when euē was come (because it was
the daie of preparing, that goeth before the Sabboth) Jo-
seph of the cite of Aramathia, a noble counsaillor, whiche
also looked for the kingdome of God, came & went in boldly
vnto Pilate, & begged of him the body of Iesu. And Pilate
marvelled that he was alreedy dead, & called vnto hym the
Centurio & asked of hym whether he had been any while
dead. And when he knew the trueth of the Centurio, he ga-
ue the body to Ioseph. And he bought a linnen cloth, & toke
him doune & wrapped him in the linnen cloth, & laied hym
in a sepulchre that was hewen out of a rocke, and rolled a
stone before the doore of the sepulchre. And Mary Magda-
lene, and Mary Ioses beheld where he was laied.

¶ Wed.

Wednesday before Easter.**The Epistle.**

Heb. ix.

Here as is a Testament, there muste also (of necessity) be the death of him that maketh the Testament. For the testament taketh auctoritie when men are ded: For it is yet of no value, as long as he that maketh the testament is alive, for which cause also neither the first testament was ordeigned without blood. For when Moses had declared all the commaundementes to all the people, according to the lawe, he toke the blood of the Calues & of Goats, with water and purple woll and Hyssope, and sprinkled both the booke & al the people sayng: this is the blood of the testament, whiche God hath appoynted vnto you. Whereafter he sprinkled the Tabernacle with blood also, & all the ministering vessels. And almost al things, are by the law purged with blood, & without shedyng of blood is no remission. It is nede then that the similitude of heauely thinges bee purified with such thinges, but that the heauely things themselves, be purified with better sacrifices then are those. For Christ is not entred into the holy places that are made with handes (which are similitudes of true thinges) but is entred into very heaue, for to appere now in the sight of God so: vs: not to offere himselfe often, as the hyep. iust. entred into the holy place euery yere with straunge blood, for then must he haue often suffered since the worlde began. But now in the ende of the worlde hath he appeared once, to put sinne to flight by the offering vp of himselfe. And as it is appoynted vnto al men, that they shall once die and then cometh the iudgement: euen so Christ was once offered to take away the sinnes of many, & vnto them that loke for him shal he appere again without synne, vnto saluacion.

The Gospell.

Luc. xxij.

The feast of swete bread &c. which is called Easter, and the high priestes and scribes sought howe they might kill him, for they feared the people. Then entered Sathan into Judas, whose sic name was Iscariot (whiche was of the nombre of the twelue) and he went his

his way and commoned with the hie priestes and officers, how he might betray him vnto them. And they were glad, and promised to geue him money. And he consented, and sought oportunitie to betray him vnto the, when the people wer away. Then came the day of swete bread, when of necessitie Pasceouer must be offered. And he sei Peter and Ghon, saiyng: go & prepare vs the pasceouer, that we may eate. They sayd vnto him: where wilte thou that we prepare? And he sayd vnto the: behold, when ye entre into the Citie, there shal a man mete you bearyng a pitcher of water, him folow into thesame house that he entereth in, and ye shal say vnto the good mā of the house: the master sayth vnto thee: where is the geste chambze, where I shall eate the Pasceouer with my disciples? And he shal shewe you a great Parlor pained: there make ready. And they wēt and found as he had sayd vnto them, and they made ready the Pasceouer. And when the hour was come, he sat doune, & the xii. Apostles with him. And he sayd vnto them: I haue inwardly desired to eat this pasceouer with you before that I suffre. For I say vnto you: hence furth I will not eat of it any moze, vntill it be fulfilled in the kyngdome of God. And he toke the cup, & gaue thankes, and sayd: Take this and deuide it among you. For I say vnto you: I will not drinke of the fruit of the vine, vntill the kyngdome of God come. And he toke bread, and when he had geuen thākes, he brake it, and gaue vnto them, saiyng: This is my body, whiche is geue for you: This do in the remēbrance of me. Likewise also when he had supped, he toke the cup, saiyng: This cup is the new testament in my bloud, which is shed for you. yet behold, the hande of him that betrayeth me, is with me on the table. And truely the sonne of mā goeth as it is appoynted: but wo vnto that man, by whom he is betrayed. And they began to enquire amōg themselves, whiche of them it was that should do it. And there was a strif among them, which of the should seme to be greatest. And he sayd vnto the: the kynges of nations reigne ouer them, and they that haue authoritie vpo the, are called gracious

lordes: but ye shal not be so. But he that is greatest among
 you, shalbe as the yonger, and he that is chief shalbe as he
 that doeth minister. For whether is greater he that sitteth
 at meate, or he that serueth: Is not he that sitteth at meate:
 But I am among you, as he that ministereth. ye are they
 whiche haue bidden with me in my temptacions. And I ap-
 point vnto you a kyngdom, as my father hath appointed to
 me, that ye may eat and drynke at my table in my kyngdō,
 and sit on seates, iudgyng the xii. tribes of Israel. And the
 lord sayd: Symon, Symō, behold, Sathan hath desired to
 sift you, as it wer wheate: but I haue prayed for thee, that
 thy fayth faile not. And when thou art conuerted, strength
 thy brethren. And he sayd vnto him: lord I am redy to go
 with the into prison, & to death. And he sayd: I tel the De-
 ter, the cocke shal not crowe this day, till thou haue thrise
 denied that thou knowest me. And he sayd vnto the: when
 I sent you without wallet, and scrip, and shoes, lacked ye
 any thing: And they sayd, no. Then sayd he vnto them: but
 now he that hath a wallet, let him take it bp, and likewise
 his scrip. And he that hath no sword, let himsell his coate
 and buy one. For I say vnto you, that yet the same which is
 written, must be performed in me: euen among the wicked
 was he reputed: for those thinges which are written of me
 haue an ende. And they sayd: Lorde, behold, here are two
 swordes: and he sayd vnto them: it is inough. And he came
 out and went (as he was wont) to mount Oliuet. And the
 disciples folowed him. And when he came to the place, he
 sayd vnto them: pray, lest ye fall into temptacion. And he
 gat himself frō them about a stones cast, and kneled doune
 and prayed, sayng: father, if thou wilt, remoue this cup frō
 me: neuerth: les, not my will, but thine bee fulfilled. And
 there appere an Angell vnto him from heauen, comfort-
 yng him. And he was in an agony and prayed the lenger:
 and his sweate was like droppes of bloud, tricklyng doune
 to the ground. And when he rose frō praiet, and was come
 to his disciples, he found them slepyng for heuines, and he
 sayd vnto them: why slepe ye: Rise and pray, lest ye fall in-
 to

to temptation. While he yet spake, behold, there came a company, and he that was called Judas, one of the xii. went before them, and preased nye vnto Iesus, to kisse him. But Ies^s sayd vnto him: Judas, betrayest thou the sonne of mā with a kisse: when they whiche wer about him sawe what would folowe, they sayd vnto him: Lorde, shall we smite with the sword? And one of them smote a seruaunt of the hie priestes, and stroke of his right eare. Iesus answered & sayd: suffre ye thus farre furth. And when he touched his eare, he healed him. Then Iesus sayd vnto the hie priestes and rulers of the temple, and the elders, whiche wer come to him: ye be come out as vnto a thefe, with swordes and staves, when I was daily with you in the temple, ye stretched furth no hādes against me: but this is euen your very houre, and the power of darknes. Then toke they him and led him, & brought him to the hie priestes house. But Peter folowed a farre of. And when they had kindled a fier in the middes of the palace, & wer set doune together: Peter also sat doune among them. But when one of the wenches behelde him, as he sat by the fyre (and lokyng vpon him) she sayd: this same felowe was also with him. And he denied him, sayng: woman, I knowe him not. And after a litle while, another saw him, & sayd: thou art also of them. And Peter sayd: mā I am not. And about the space of an houre after, another affirmed, sayng: verely, this felowe was with him also, for he is of Galile. And Peter sayd: man, I wote not what thou sayest. And immediatly while he yet spake, the cocke crewe. And the lorde turned backe & looked vpon Peter. And Peter remembred the worde of the lorde how he had sayd vnto him: Before the Cocke crowe, thou shalt deny me thrise: and Peter wēt out and wept bitterly. And the men that toke Iesus mocked him, and smote him: And when thei had blindfolded him, thei stroke him on the face, & asked him, sayng: Arede, who is it that smote thee: And many other thinges dispitefully sayd thei against him. And as sone as it was day, the elders of the people, and the hie priestes and Scribes, came together, and led him into

their counsaile, sayng: Art thou very Christ: Tell vs. And he sayd vnto them, if I tell you ye will not beleue me, and if I aske you, you will not answere me, nor let me go: Hereafter shal the sonne of man sit on the right hande of the power of God. Then sayd thei all: Art thou then the sonne of God: he sayd: ye say that I am. And they sayd: what nede we any further witnes: For we our selues haue heard of his owne mouth.

At Euen song. The first lesson. Lament. i. vnto the ende.

Thursday before Easter.

At Matyns. The first lesson. Lament. ii. vnto the ende.

The Epistle.

1 Cor. xii.

his I warne you of, and commend not that ye come not together after a better maner, but after a worse. For first of all when ye come together in the congregation: I heare that there is discencion among you, and I partly beleue it. For there must be sectes among you, that thei which are perfect among you, may be knowen. When ye come together therfore into one place, the lordes supper cannot be eaten, for every man begynneth afore to eat his owne supper. And one is hungry, and another is drunken. Haue ye not houses to eat and drynke in: Dispile ye the congregation of God, and shame thei that haue not: what shal I say vnto you: Shal I praise you: In this I praise you not. That whiche I deliuered vnto you, I receiued of the lord. For the lord Iesus, the same night in which he was betrayed tooke bread: And when he had geuen thanks, he brake it, and sayd: Take ye and eat, this is my body, which is broke for you. This do ye in the remembraunce of me. After the same maner also, he toke the cup when supper was done, sayng: This cup is the newe testament in my blood. This do, as oft as ye drinke it, in remembraunce of me. For as often as ye shal eat this bread, and drinke this cup, ye shal shewe the lordes death till he come. Wherefore, whosoener shal eat of this bread, or drynke of this cuppe of the lord vnworthely, shal be guilty of the body and blood of the lord. But let a man examine himselfe, and so let him eat
of

of the bread, and drynke of the cup. For he that eateth and drynketh vnworthely, eateth and drynketh his owne damnacion, because he maketh no difference of the lordes body. For this cause many are weake and sicke among you, and many slepe. For if we had iudged our selves, we should not haue been iudged. But when we are iudged of the Lorde, we are chastened, that we should not be dampned with the worlde. Wherefore my brethren, when ye come together to eate, tary one for another: if any man hunger, let him eate at home, that ye come not together vnto condemnacion. Other thynges will I set in orde when I come.

The Gospel.

The whole multitude of them arose, and led him vnto Luc. XXII.
I Pilat. And they begā to accuse him, sayng: we found this felowe peruerting the people, and forbidding to paye tribute to Cesar, sayng: that he is Christ a kyng. And Pilate apposed him, sayng: art thou the kyng of the Iues? he answered him and sayd: thou saiest it. Then sayd Pilate to the hye priestes and to the people: I fynd no fault in this man. And thei were the more fierce, sayng: he moueth the people, teachyng throughout all Iury, and began at Galile, euen to this place. When Pilate hard mencion of Galile, he asked whether þ man wer of Galile. And as soon as he knew that he belonged vnto herodes iurisdiction, he sent him to herode, whiche was also at Ierusalem at that tyme. And when herode sawe Ies^{us}, he was excedyng glad for he was desirous to see him of a long season, because he had hard many thynges of him, and he trusted to haue seen some miracle done by him. Then he questioned with him many woordes. But he answered him nothyng. The hye priestes and Scribes stode furth and accused him straightly. And herode with his men of warre, despised him. And when he had mocked him, he araied him in white clothing and set him again to Pilate. And the same day Pilate and herode wer made frendes together. For before thei wer at variaunce. And Pylate called together the hye priestes, and the rulers, & the people, & sayd vnto them: ye haue brought

this man vnto me, as one that peruerteth the people: And
 behold, I examine him before you, and find no fault in this
 man, of those thinges wherof ye accuse him, no nor yet he-
 rode: For I sent you vnto him, and lo, nothyng worthy of
 death is done vnto him: I will therefore chasten him, and
 let him go. For of necessitie he must haue let one go vnto
 them at that feast. And all the people cried at once, sayng:
 away with him, and deliuer vs Barrabas: (whiche for a
 certain insurreccion made in the citie, & for a murder, was
 cast in prison.) Pilate spake again vnto them, Willyng to let
 Iesus go. But they cried, sayng: crucify him, crucify him.
 he sayd vnto them the third tyme: what euil hath he done:
 I find no cause of death in him: I will therefore chasten him,
 and let him go. And thei cried with loude voices, requiring
 that he might be crucified. And the voices of them and of
 the hie priestes preuailed. And Pilate gaue sentence that it
 should bee as they required, and he let go vnto them him
 that (for insurreccion & murder) was cast into prison, whō
 thei had desired: and he deliuered to them Iesus, to do with
 him what they would. And as they led him awaye, they
 caught one Simon of Ciren commyng out of the feld: and
 on him laide thei the crosse, that he might beare it after Je-
 sus. And there folowd him a great companie of people, &
 of women, whiche bewailed and lamed him. But Iesus
 turned backe vnto them, and sayd: ye daughters of Jerusa-
 lem, wepe not for me: but wepe for your selves and for your
 childre. For behold, the daies wil come, in whiche thei shal
 say: happy are the baren, and the wombes that neuer bare
 and the pappes whiche neuer gaue sucke. Then shal they
 begin to say to the mountaines, fall on vs: & to the hilles co-
 uer vs: For if thei do this in a grene tree, what shalbe done
 in the dry: And there were two euil doers led with him to
 be slain. And after that thei were come to the place (whiche
 is called Caluery) there thei crucified him & the euil doers,
 one on the right hand, and the other on the left. Then sayd
 Iesus: father forgiue the, for they wote not what they do.
 And they parted his raiment & cast lottes. And the people
 rode

stode and beheld. And the rulers mocked him with them,
 sayng: he saued other men, let him saue himself if he be be-
 r? Christ the chosē of God. The souldiours also mocked him
 and came and offered him vineger, and sayd: if thou be the
 kyng of the Iues, saue thy selfe. And a superscription was
 witten ouer him, With letters of Greke, and Latin, & He-
 brie: This is the kyng of the Iewes. And one of the euil
 doers whiche wer hanged, railed on him, sayng: if thou be
 Christ saue thy selfe & vs. But the other answered and re-
 buked him, sayng: fearest thou not God, sayng thou art in
 the same dampnacion: we are righteously punished, for we
 receiue accordyng to our dedes: but this mā hath done no-
 thyng amysse. And he sayd vnto Iesus: Lorde, remēbre me
 when thou comest into thy kyngdom. And Ies^s sayd vnto
 him: verely I say vnto thee: to day shalt thou be with me
 in Paradise. And it was about the vi. houre: and ther was
 darkenes ouer all the yearth, vntill the ix. houre, and the
 Sonne was darkened. And the vayle of the tēple did rent
 euen through the middes. And when Iesus had cried with
 a loude voice, he sayd: Father, into thy handes I commend
 my spirit. And when he had thus sayd, he gaue vp ^h ghost.
 When the Centurion saw what had happened, he glorified
 God, sayng: verely this was a righteous man. And all the
 people that came together to that sight, and sawe the thin-
 ges whiche had happened, smote their brestes & returned.
 And all his acquaintaunce, and the women that folowed
 him from Galile, stode a farre of, beholdyng these thinges.
 And behold, there was a mā named Ioseph a counsaillor,
 and he was a good mā and a iust: the same had not consen-
 ted to the counsaill and dedde of them, whiche was of Ara-
 mathia, a citie of the Iues, whiche same also wayted for
 the kyngdom of God: he went vnto Pilate and begged the
 body of Iesus, & toke it doune, and wrapped it in a linnen
 clothe, and layde it in a sepulchre that was hewen in stone
 wherein neuer man before had been layde. And that day
 was the preparyng of the Sabboth, and the Sabboth dūe
 on. The women that folowed after, which had come with

him from Galile, beheld the sepulchre, and how his body was layde. And then returned, and prepared sweete odours and oynmentes: But rested on the sabboth day, accordyng to the commaundement.

At Euen song.

The first lesson. Lament. iiii. vnto the ende.

On Good Fryday.

At Mattyns.

The first lesson. Gene. xxi. vnto the ende.

The Collect.

A Almighty God, we beseeche thee graciously to behold this thy famely, for the whiche our Lorde Iesus Christ was contented to be betrayed, and geuen by into the handes of wicked men, & to suffer death vpon the crosse: who liueth and reigneth, &c.

At the Communion.

Deut. deus.
Isa. lxxii.



N I God, my God (looke vpon me:) Why hast thou forsaken me, and art so farre from my health, and from the wordes of my complaint:

O my God, I crye in the day tyme, but thou hearst not: and in the night season also I take no rest.

And thou continuest holy: O thou worship of Israel.

Our fathers hoped in thee, they trusted in thee: and thou diddest deliuer them.

They called vpon thee, and were helped: they put their trust in thee, and were not confounded.

But as for me, I am a worne and no mā: a very skorne of men, and the outcast of the people.

All they that see me, laugh me to skorne: they shote out their lippes, and shake their head, sayng.

He trusted in God that he would deliuer him: let him deliuer him if he will haue him.

But thou art he that toke me out of my mothers womb: Thou wast my hope when I haged yet vpon my mothers brestes.

I haue been left vnto thee euer sence I was borne: thou art

art my God, even from my mothers wombe.

O, go not fro me, for trouble is here at hand : and there is none to helpe me.

Many Oren are come about me : Fat Bulles of Basan close me in on every side.

They gape vpon me with their mouthes : as it were a rampyng and roaryng Lyon.

I am powred out like water, and al my bones are out of ioynt: my heart also in the middes of my body, is even like melting waxe.

My strength is dried, by like a potsherd, and my tongue cleaueth to my gummes : and thou shalt bryng me into the dust of death.

For (many) dogges are come about me : and the counsaill of the wicked lay siege against me.

They pearted my handes and my feete : I may tell all my bones, they stand starryng and lokyng vpon me.

They part my garmentes among them: and caste lottes vpon my besture.

But be not thou farre from me, O Lord : Thou art my succour, hast thee to helpe me.

Deliver my soule from the sworde: my detlyng from the power of the dogge.

Saue me from the Lyons mouth : Thou hast hard me also from among the hornes of the Unicornes.

I will declare thy name vnto my brethren: In the middes of the congregacion will I praise thee.

O praise the lorde, ye that feare him: magnifie him al ye of the sede of Jacob, and feare ye him all ye sede of Israel.

For he hath not despised nor abhorred the lowe estate of the poore: he hath not hid his face from him, but when he called vnto him, he heard him.

My praise is of thee in the great congregacion : My bowes will I performe in the sight of them that feare him.

The poore shal eat and be satisfied: they that seke after the lorde shal praise him, your heart shal live for ever.

All the endes of the worlde shal remembre the myselfes
and

and be turned vnto the Lorde: And all the kynnedes of the nations shal worship before him.

For the kyngdom is the Lordes: and he is the gouernor among the people.

All suche as be fat vpon yearth: haue eaten & worshipped.

All they that go doune into the dust, shall kneele before him: and no man hath quickened his owne soule.

By sede shal serue him: They shalbe compted vnto the Lorde for a generation.

They shal come, and the heauens shal declare his righteousness: vnto a people that shalbe borne, whom the lorde hath made.

Glorie to the father, and to the sonne. &c.

As it was in the beginnyng. &c. Amen.

After the two Collectes at the Communion, shalbe sayd these two Collectes folowynge.

The Collect

Al mightie and euerlasting God, by whose spirit the whole body of the Churche is gouerned and sanctified: receiue our supplications and prayers, which we offre before thee for all estates of men, in thy holy congregation, that every membre of the same, in his vocation and ministry, may truely and godly serue thee: through our Lorde Iesus Christ.

Merciful God, who hath made all men, & hatest nothing that thou hast made, nor wouldest the death of a synner, but rather that he should be conuerted and liue: haue mercy vpon all Iues, Turkes, Infideles, & heretikes, and take from them all ignorance, hardnes of heart, and contempt of thy worde: And so fetch them home, blessed lord, to thy flocke, that they may be saued among the remnant of the true Israelites, & be made one fold, vnder one shepherd Iesus Christ our lorde: who liueth and reigneth. &c.

The Epistle.

The lawe (whiche hath but a shadowe of good thynges to come, and not the very fashions of thynges themselves) can neuer with those sacrifices, whiche they offre

offre yere by yere continually, make the commens therunto perfect. For would not then those sacrifices haue ceased to haue been offered, because that the offerers once purged, should haue had nomore conscience of sinnes? Nevertheless, in those sacrifices is there mention made of sinnes every yere. For the blood of oxen and of Goates cannot take away sinnes. wherfore, when he cometh into the world, he sayth: Sacrifice and offering thou wouldest not haue, but a body hast thou ordained me. Burnt offerings also for sinne hast thou not allowed. Then sayd I: lo, I am here. In the beginning of the booke it is written of me, that I should do thy will, O God. And when he sayth, Sacrifice and offering and burnt sacrifices, and synne offerings, thou wouldest not haue, neither hast thou allowed them (whiche yet are offered by the lawe) then sayd he: lo, I am here to do thy will, O God, he taketh awaye the first to establishe the latter, by the whiche will, we are made holy, euen by the offering of the body of Iesu Christ once for al. And every priest is ready daily ministering & offering often tymes one manner of oblation, whiche can neuer take away synnes. But this man, after he hath offered one sacrifice for synnes, is set doune for euer on the right hand of God, and fro henceforth tarieth till his foes be made his fote stooles. For with one offering he hath made perfect for euer, them that are sanctified. The holy ghost himselfe also beareth vs record, euen when he told before: this is the testament that I will make vnto them: After those daies (sayth the Lord) I will put my lawes in their heartes, and in their myndes will I write them, and their sinnes and iniquities will I remembre no more. And where remission of these thinges is, there is nomore offering for sinne. Seyng therefore brethren, that by the meanes of the blood of Iesu, we haue libertie to entre into the holy place, by the new & liuyng way, whiche he hath prepared for vs, through the vaile (that is to say, by his fleche:) and seyng also that we haue an hie priest which is ruler ouer the house of God, let vs drawe nie with a true heart: in a sure faith, sprinkled in our heartes fro an euil conscience

conscience, and washed in our bodies with pure water: let vs kepe the profession of our hope, without waueryng (for he is saythfull that promised) and let vs consider one another, to the intent that we may prouoke vnto loue, and to good woorkes, not forsakynge the fellowship that we haue among our selves, as the maner of some is: but let vs exhort one another, and that so muche the more, because ye see that the day draweth nye.

The Gospel.

Mat. XXVij.

When Iesus had spoken these wordes, he went furth wth his disciples ouer the broke Cedron, where was a garden, into the whiche he entered wth his disciples. Judas also whiche betrayed him, knewe the place: for Iesus oft tymes resorted thether wth his disciples. Judas then after he had receiued a bond of men (and ministers of the hie priestes and Phariseis) came thether wth lanterns, and fier brandes, and weapons. And Iesus knowyng all thinges that should come on him, went furth, and sayd vnto them: whom seke ye? They answered him: Iesus of Nazareth. Iesus sayth vnto the. I am he. Judas also whiche betrayed him, stode wth them. Asone then as he had sayd vnto them, I am he, they went backward, and fell to the ground. Then asked he them again: whom seke ye? They sayd: Ies^{us} of Nazareth. Iesus answered: I haue told you that I am he. If ye seke me therfore, let these go their way: that the sayng might be fulfilled whiche he spake. Of the whiche thou gauest me, haue I not lost one. Then Simon Peter havyng a sworde, dreyed it, and smote the hie priestes seruaunt, & cut of his right eare. The seruaunts name was Malchus. Therfore sayth Iesus vnto Peter, put vp thy sworde into the sheath: that I not drinke of the cup whiche my father hath geue me. Then the company and the capitaine, and the ministers of the Iues, toke Iesus and bound him, and led him away to Anna first: for he was father in lawe to Caiphas, whiche was the hie priest the same yere. Caiphas was he that gaue counsaile to the Iues, that it was expedient that one man should dye for the people. And Symon

Simon Peter folowed Iesus, and so did another disciplex
 that disciplex was knowen to the hye priest, & went in with
 Iesus into the palace of the hye priest. But Peter stode at
 the doze without. Then went out that other disciplex (whi-
 che was knowen to the hye priest) and spake to the damosel
 that kept the dooze, and brought in Peter. Then sayd the
 damosel that kept the dooze vnto Peter: Art not thou also
 one of this maines disciplex? he sayd: I am not. The ser-
 uauntes and ministers stode there, which had made a fier
 of coles, for it was colde, & thei warmed themselves. Peter
 also stode among them & warmed himselfe. The hye priest
 then asked Iesus of his disciplex, and of his doctrin. Iesus
 answered him: I spake openly in the world; I euer taught
 in the Synagoge, & in the tēple, whether all the Iues haue
 resorted, & in secret haue I sayd nothing. Why askest thou
 me: Aske them whiche heard mee, what I sayd vnto them.
 Behold, thei can tel what I sayd. When he had thus spoken
 one of the ministers, whiche stode by, smote Iesus on the
 face, sayng: answerest thou the hye priest so? Iesus answe-
 red him: if I haue euil spoken, beare witnessse of the euil:
 but if I haue wel spokē, why smitest thou me? And Annas
 sent him bound vnto Cayphas the hye priest. Symon Pe-
 ter stode and warmed himselfe. Then sayd they vnto him:
 art not thou also one of his disciplex? he denied it, & sayd:
 I am not. One of the seruauntes of the hye priestes (his co-
 sin whose eare Peter smote of sayd vnto him: did not I see
 thee in the garden with him? Peter therfore denied again:
 and immediatly the cocke crewe. Then led they Iesus fro
 Cayphas into the hal of iudgemēt. It was in the mornynge
 and they themselves went not into the iudgement hall, lest
 thei shuld be defiled, but that they might eat the passeouer.
 Pilate then went out to them, and sayd: what accusation
 byrnyng you against this mā? Thei answered, and sayd vnto
 him: if he wer not an euil doer, we would not haue deliue-
 red him vnto thee. Then sayd Pilate vnto the: take ye him
 and iudge him after your owne lawe. The Iues therfore
 said vnto him: it is not lawfull for vs to put any mā to deeth:
 that

that the wordes of Iesus might be fulfilled, which he spake signifying what death he should dye. Then Pilate entered into the iudgement hall again, and called Iesus, & sayd vnto him: art thou the kyng of the Iues? Iesus answered: saiest thou that of thy self, or did other tell it thee of me? Pilate answered: I am a Iue: Thyne owne nacion and hye priestes haue deliuered the vnto me: what hast thou done? Iesus answered: my kyngdom is not of this worlde: if my kyngdō wer of this worlde, then would my ministers surely fight, that I should not be deliuered to the Iues: but now is my kyngdom not from hence. Pilate therfore sayd vnto him: art thou a kyng then? Ies^s answered: thou sayest that I am a kyng. For this cause was I borne, & for this cause came I into the worlde, that I should beare witnes vnto the truth. And all that are of the truth, heare my voice. Pilate sayd vnto him: what thing is truth? And when he had said this, he went out again vnto the Iues, & sayth vnto the. I finde in him no cause at al: ye haue a custome that I should deliuer you one lose at Easter: will ye that I lose vnto you the kyng of the Iues? Then cried they all againe, sayng: Not him, but Barrabas: the same Barrabas was a murderer. Then Pilat toke Iesus therfore, and scourged him. And the souldiours wouid a crowne of thornes, and put it on his head. And they did on him a purple garment, and came vnto him and sayd: haile kyng of the Iues: and they smote him on the face. Pilate wet furth again, & sayd vnto them behold, I bryng him furth to you, that you may know that I fynd no faule in him. Then came Iesus furth wearyng a crowne of thorne, & a robe of purple. And he sayth vnto the, behold the man. When the hye priestes therfore & ministers sawe him, they cried, sayng: crucifie him, crucifie him. Pilate sayth vnto them: take ye him & crucifie him, for I fynd no cause in him. The Iues answered him: we haue a law, and by our lawe he ought to dye, because he made himselve the sonne of God. When Pilate heard that sayng, he was the more afraide, and went again into the iudgement hall, and sayeth vnto Iesus: whence art thou? But Iesus gaue him

him none answer. Then sayd Pilate vnto him: Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee? Jesus answered: thou couldest haue no power at al against me, except it wer geuen the from aboue. Therfore he that deliuered me vnto thee, hath the more sinne: and fro thenceforth sought Pilate meanes to lose him: But the Iues cried, sayng: if thou let him go, thou art not Cæsars frend: for whosoever maketh himself a kyng, is against Cæsar. when Pilat hard that sayng, he brought Jesus furth, and sat doune to geue sentence, in a place that is called the Pavement, but in the hebrue tongue Sabbatha. It was the preparyng day of Easter, about the sixt houre. And he sayth vnto the Iues behold your kyng. They cried, sayng: away with him, away with him, crucifie him. Pylate sayth vnto them: Shall I crucifie your kyng? The hie priestes answered we haue no king but Cæsar. Then deliuered he him vnto them to be crucified. And they toke Jesus and led him away. And he bare his crosse, and went furth vnto a place, whiche is called the place of dead mens sculles: but in hebrue Golgatha where they crucified him, and two other with him: on either side one, and Jesus in the middelt. And Pilate wrote a title and put it on the crosse. The writyng was, Jesus of Nazareth kyng of the Iues. This title read many of the Iues: for the place where Jesus was crucified, was nye to the cite. And it was written in hebrue, Greke, and Latin. Then sayd the hie priestes of the Iues to Pylate: write not Kyng of the Iues, but that he sayd: I am kyng of the Iues. Pylate answered: what I haue written, that haue I written. Then the souldiors, when they had crucified Jesus, toke his garmentes & made foure partes, to euery souldior a part, and also his coate. The coate was without seame, wrought byon throughout: they sayd therefore among the selfes: Let vs not deuide it, but cast lottes for it, who shall haue it. That the scripture might be fulfilled, sayng: They haue parted my rayment among the, and for my coate did they cast lottes. And the souldiors did such thinges in dede.

There

There stode by the crosse of Ies^{us}, his mother and his mothers sister Mary the wife of Cleophas, and Mary Magdalene. When Iesus therfore saw his mother, and the disciple stadyng who he loued, he sayth vnto his mother: Woman, behold thy sone. Then sayd he to the disciple: behold thy mother. And from that houre the disciple toke her for his owne. After these thynges, Iesus knowyng that all thinges were now performed, that the scripture might bee fulfilled, he sayth: I thirst. So there stode a vessel by ful of vinegar: therfore they filled a sponge with vinegar, & wound it about with Iosep, and put it to his mouth. As soone as Iesus then receiued of the vinegar, he sayd: It is finished, and bowed his head, and gaue vp the ghost. The Iewes therfore, because it was the preparing of the Sabboth, that the bodies should not remain vpon the crosse on the Sabboth day (for that Sabboth day was an hye day) besought Pylate, that their legges might be broke, and that they might be take doune. Then came the souldiours and brake the legges of the first, and of the other whiche was crucified with him. But when they came to Iesus, and sawe that he was dead already, they brake not his legges: but one of the souldiours with a speare thrust him into the side, and furthwith came there out bloud and water. And he that sawe it bare record, & his record is true. And he knoweth that he sayth true, that ye might beleue also. For these thinges wer done that the scripture should bee fulfilled: ye shal not breake a bone of him. And againe another scripture sayeth: they shall loke vpon him, whom they haue perced. After this Ioseph of Aramathia (whiche was a disciple of Iesus, but secretly for feare of the Iewes) besought Pylate that he might take doune the body of Ies^{us}. And Pylate gaue him licence: he came therfore & toke the body of Iesus. And there came also Nicodemus (whiche at first beginnyng came to Iesus by night) and brought of Myrr & Aloes myngled together, about an hundred pound weight. Then toke they the body of Iesu, & wound it in linnen clothes, with odors, as the maner of the Iewes is to bury. And in the place where
he

he was crucified, there was a Garden, and in the Garden a new Sepulchre, wherein was neuer man laied: there laied thei Iesus therfore, because of the preparyng of the Saboth of the Iewes, for the sepulchre was nye at hande.

At Euen song.

The first Lesson. Esai. liii. *Vnto the ende.*

Easter euen.

At Mattins.

The first Lesson. Lamet. iiii. v. *Vnto the ende.*

At the Communion.



Lorde God of my Saluation, I haue cried daie and night before thee: O let my praier entre into thy presence, incline thyne eare vnto my calling. *Die deus p. d. LXXXViii.*

For my soule is full of trouble: And my life draweth nye vnto hell.

I am compted as one of them that go doune vnto the pit: and I haue been euen as a man that hath no strength.

Free among the dedde, like vnto them that bee wounded and lye in the graue, whiche bee out of remembraunce: And are cut awaie from thy hande.

Thou hast laied me in the lowest pit, in a place of darkenes: and in the depe.

Thyne indignacion lieth hard vpon me: and thou hast berred me with all thy stormes.

Thou hast put awaie mine acquaintaunce farre from me: and made me to be abhorred of them.

I am so fast in prison: that I cannot get furthe.

My sight faileth for very trouble: lorde I haue called daie vpon thee, I haue stretched out my handes vnto thee.

Dooest thou shewe wonders among the dedde: O shall the dedde rise vp again and praise thee.

Shall thy louyng kyndnesse bee shewed in the graue: O shall thy faithfulness in destruction?

Shall thy wonderous workes be known in the darke: And thy righteousnesse in the lande where all thynges are forgotten?

Vnto thee haue I cried, O Lorde: And carely shall my praier

praier come before thee.

Lord, why abhorrest thou my soule: And hidest thou thy face from me:

I am in misery, and like vnto hym that is at the poynt to dye: (euen from my youth by) thy terrors haue I suffered with a troubled mynd.

Thy wrathfull displeasure goeth ouer me: and the feare of thee, hath vndoed me.

Ther came round about me daily like water: and compassed me together on euery side.

My louers and frendes hast thou put awaie from me: and hid myne acquaintaunce out of my sight.

Glozy be to the father, and to the sonne. &c.

As it was in the beginnyng, and is now. &c. Amen.

The Epistle.

i. Peter ij.

It is better (if the will of God bee so) that ye suffer for well dooing then for euill dooing: Forasmuche as Christ hath once suffered for synnes, the iuste for the vniust, to bryng vs to God: And was killed as perceiving to the flesh, but was quickened in the spirite. In whiche spirite he also went and preached to the spirites that wer in prison, whiche sometyne had been disobedient, when the long sufferynge of GOD was once looked for, in the daies of Noe, while the Arke was a preparynge: wherein a few, that is to saie, eight soules were saued by the water, like as Baptisme also now saueth vs: not the puttyng away of the filthe of the flesh, but in that a good conscience consenteth to God by the resurrection of Iesus Christ, whiche is on the right hande of God: and is gone into heauen: Angelles, powers, and might subdued vnto hym.

The Gospell.

Mat. xxvj.

When the euen was come, there came a riche manne of Aramathia named Ioseph, whiche also was Iesus disciple: he went vnto Pilate, and begged the body of Iesus. Then Pilate commaunded the body to be deliuered. And when Ioseph had taken the body, he wrapped it in a cleane linnen clothe, and laied it in his newe tombe, whiche he

he had herwen outeuen in the rocke, and rolled a greate stone to the doore of the Sepulchre, and departed. And there was Mary Magdalene, and the other Mary sitting ouer against the Sepulchre. The next daie that folowed the daie of preparyng, the hie priestes & Phariseis came together vnto Pilate, sayng: sir, we remembre that this deceiuer saied whyle he was yet aliue: after thre daies I will rise again: commaund therefore that the Sepulchre bee made sure, vntill the thirde daie, least his disciples come and steale hym a waie, and saie vnto the people, he is risen from the dedde: and the last error shalbe worse then the firste. Pilate saied vnto theim: ye haue the watche, go your waie, make it as sure as ye can. So thei went and made the Sepulchre sure with the watche men, and sealed the stone.

Easter daie.

In the mornynge before Matting, the people beyng assembled in the Church: these Antheimes shalbe first solemply song or saied.

Christe risynge again from the dedd, now we dieth not. Death from hence furthe hath no power vpon hym. For in that he died, he died but once to put away synne: But in that he liueth, he liueth vnto God. And so likewise, compte your selves dedde vnto synne, but liuyng vnto God in Christe Iesus our Lorde. Alle luya, Alleluya.

Christ is risen again, the firste frutes of theim that slepe: for seying that by man came death, by man also cometh the resurrection of the dedde: for as by Adam all men do dye so by Christ all men shalbe restored to life. Alleluya.

Prisest.

She we furthe to all nations the glozy of God.

Answer.

And among all people his wonderfull workes.

Let vs praie.

God, who for our redemption diddest geue thyne onely begotten sonne to the death of the Crosse: And by his glorious resurrection, haste deliuered vs from the power of

G.ij.

our

our enemy: Grant vs so to dye dayly from synne, that wee
maie euermore liue with hym in the ioye of his resurreccio:
through the same Christ our Lorde. Amen.

Propie Psalmes and Lessons.

At Mattins.

Psalm. ii.

Psalm. lvi.

Psalm. C. xi.

The first Lesson. Exod. xii. vnto the ende.

The second Lesson. Roma. vi. vnto the ende.

At the first Communion.

Confirma me,
Psalm. xvi.

Reserue me, O God: for in the haue I put my trust.
O my soule, thou hast saied vnto the lorde: thou
art my God, my goodes are nothyng vnto thee.

All my delight is vpon thy saintes that are in
the yearch: and vpon suche as excell in vertue.

But thei that runne after another God: shall haue greate
trouble.

Their drynke offrynges of bloud will not I offre: neither
make mencion of their names within my lippes.

The Lorde hymself is the porcion of myne inheritaunce,
and of my cup: thou shalt maintein my lot.

The lot is fallen vnto me in a faire ground: yea, I haue a
goodly heritage.

I will thanke the lorde for geuyng me warnyng: my rei-
nes also chasten me in the night season.

I haue set God alwaies before me: for he is on my right
hande, therefore I shall not fall.

wherefore my hart is glad, and my glozy reioysed: my fle she
also shall rest in hope.

For why: Thou shalt not leaue my soule in hell: Neither
shalt thou suffre thy holy one to se corrupcion.

Thou shalt shewe me the pathe of life: In thy presence is
the fulnes of ioye, and at thy right hand there is pleasure for
euermore.

Glozy be to the father, and to the sonne. &c.

As it was in the beginnyng, is now. &c. Amen.

The Collect.

Almightie

Almightie God, whiche through thy onely begotten sone
 Iesus Christe, hath overcome death, and opened vnto
 vs the gate of everlastyng life: we humbly beseeche thee, that
 as by thy speciall grace, preuentyng vs, thou doest put in our
 myndes good desires, so by thy continuall helpe, wee maye
 byyng thesame to good effecte: Through Iesus Christe our
 lord, who liueth and reigneth. &c.

The Epistle.

If ye bee risen again with Christe, seke those thynges Coloss. 3.
 whiche are aboue, where Christe sitteth on the right
 hande of God. Set your affection on heavenly thyn-
 ges, and not on yearthly thynges. For ye are dedde, and your
 life is hid with Christ in God. Whensoever Christ (whiche
 is oure life) shall shewe hymself, then shall ye also appere
 with hym in glory. Mortifie therefore your yearthly mem-
 bres, fornicacion, vncleannesse, vnnaturall lust, euill concupi-
 scence, and couetousnesse, whiche is worshippynge of ydols:
 for whiche thynges sake, the wrath of God bleseth to come on
 the disobedient children, among whom ye walked somtyme
 when ye liued in them.

The Gospell.

The first daie of the Sabbathes came Mary Magda Mat. 28.
 lene early (when it was yet darke) vnto the Sepul-
 chre, and sawe the stone taken awaie from the graue.
 Then she ran and came to Symon Peter, and to the other
 disciple whom Iesus loued, and saith vnto thein: thei haue
 taken awaie the Lorde out of the graue, and we cannot tell
 where thei haue laied hym. Peter therfore went furthe and
 that other disciple, and came vnto the Sepulchre. Thei ran
 bothe together, and the other disciple out ran Peter, & came
 firste to the Sepulchre. And when he had stouped doune, he
 sawe the linnen clothes lyng, yet wet he not in. Then came
 Symon Peter folowynge hym, and went into the Sepul-
 chre, and sawe the linnen clothes lye, and the napkyn that
 was about his hedde, not lyng with the linnen clothes, but
 wrapped together in a place by it self. Then went in also
 that other disciple, whiche came firste to the Sepulchre, and
 he

he saue and beleued. For as yet thei knewe not the scripture that he should rise again fro death. Then the disciples went a waie again vnto their awne home.

At the second Communion.

Domine quid
psal. iii.

Lorde, how are thei increased that trouble me: many are thei that rise against me.
Many one there be that saie of my soule: there is no helpe for hym in his God.

But thou, O lord, art my defender: thou art my worship and the lifter vp of my hed.

I did call vpon the Lord with my voyce: and he hard me out of his holy hill.

He laied me downe and slept: and rose vp again, for the lord sustained me.

I will not bee afrayed for ten thousandes of people: That haue set themselves against me rounde aboute.

Up Lord and helpe me, O my God: For thou smitest all mine enemies vpo the cheke bone, thou hast broken the teeth of the vngodly.

Saluacion belongeth vnto the Lord: and thy blessing is vpon the people.

Glorie be to the father, and to the sonne. &c.

As it was in the beginnyng, is now, &c. Amen.

The Collect.

A mighty father, whiche haste genen thy onely sonne to dye for our synnes, and to rise again for our iustificacion: Graunt vs so to put a waie the leauen of malice and wickednesse, that wee maie alwaie serue thee in purenesse of liuyng and truthe, through Iesus Christ our Lord.

The Epistle.

1 Cor. v.

Now we not that a litle leauen soweth the whole lompe of dowe: Pource therfore the old leauen, that ye maie bee newe Dowe, as ye are swete bread. For Christ our pascouer is offered vp for vs. Therefore let vs kepe holy daie, not with olde leauen, neither with leauen of maliciousnesse and wickednesse: but with the swete bread of purenesse and truthe.

The

The Gospell.

When the Sabbath was paste, Mary Magdalene, and Mat. xvi.
 Mary Jacoby, and Salome, bought swete odours,
 that thei might come, and annoynt hym. And early
 in the mornynge, the first daie of the Sabbath, thei came vnto
 the sepulchre when the sunne was risen. And thei said emög
 themselves: who shall rolle vs a waie the stone from the doze
 of the sepulchre? And when thei looked, thei saue how that
 the stone was rolled a waie, for it was a very great one. And
 thei went into the sepulchre, and saue a young man sittynge
 on the right side, clothed in a long white garment, and thei
 wer afraied. And he said vnto theim: be not afraied, ye seke
 Iesus of Nazareth whiche was crucified. He is risen, he is
 not here: behold the place where thei had put hym. But go
 your waie and tell his disciples, and Peter, that he goeth be-
 fore you into Galile, there shall ye see hym, as he saied vnto
 you. And thei went out quickly, and fled from the sepulchre,
 for thei trebled, and wer amased, neither said thei any thyng
 to any man, for thei wer afraied.

At Euen-song.

Propre Psalmes and Lessons.

Psalm. C. xiii.

Psalm. C. xiiii.

Psalm. C. xlviii.

The second Lesson. Actes. ii. Vnto the ende.

Mondaie in Easter weeke.

At Mattins.

The second Lesson. Math. xxviii. Vnto the ende

At the Communion.



I soule truly waiteth still vpon God: For of hym Nonne deo.
Psal. lxxii.
 commeth my saluacion.

He verely is my strength and my saluacion: He
 is my defence, so that I shall not greatly fall.

How long will ye imagyne mischief against euery man:
 Ye shalbee slain all the sorte of you: yea, as a totteryng wall
 shall ye be, and like a broken hedge.

Their deuice is onely how to put hym out whom GOD
 will exalt: Their delight is in lies, thei geue good woordes

G. iiii.

with

with their mouth, but curse with their harte.

Nevertheless, my soule, waite thou still vpon God: for my hope is in hym.

He truly is my strength and my saluacion: he is my defence, so that I shall not fall.

In God is my health and my glory: the rocke of my might and in God is my trust.

O put your trust in hym alway, ye people: powre out your hartes before hym, for God is our hope.

As for the children of men, they are but vaine: the children of men are deceytfull vpon the weightes, they are altogether lighter then vanitie it self.

O trust not in wrong and robbery, geue not your selves vnto vanitie: if riches increase, set not your harte vpon them.

God spake once and twise: I haue also heard the same, that power belongeth vnto God.

And that thou lord be merciful: for thou regardest euery man accordyng to his worke.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is now. &c. Amen.

The Collect.

A Almighty God, whiche through thy only begotten sone Jesus Christ, hast overcome death, and opened vnto vs the gate of euerlastyng life: we humbly beseeche thee that as by thy speciall grace, preuentyng vs, thou dooest put in our myndes good desires: so by thy continuall helpe, wee maye byrnyng the same to good effecte, through Jesus Christe our Lorde: who liueth and reigneth. &c.

The Epistle.

Eter opened his mouth, and saied: of a truthe I perceiue that there is no respecte of persones with God, but in all people, he that feareth him and worketh righteousness, is accepted with hym. Ye knowe the preaching that God sent vnto the children of Israell, preaching peace by Jesus Christ, whiche is Lorde ouer all thynges: whiche preaching was published throughout all Iury (and began in Galile, after the Baptisme whiche Iohn preached) howe

God

God annoynted Iesus of Nazareth with the holy ghost, and with power. whiche Iesus went aboute doying good, and healyng all that were oppressed of the Deuill, for God was with hym. And wee are witnesses of all thynges whiche he did in the lande of the Iewes, and at hierusalem, whom thei slewe and hanged on tree: hym God raised vp the thirde daie, and shewed hym openly, not to all the people, but vnto vs witnesses (chosen befoze of God for the same intent) whiche did eate and drinke with hym, after he rose from death. And he commaunded vs to preache vnto the people, and to testify that it is he whiche was ordeined of God, to be the Iudge of the quicke and dedde. To hym geue all the Prophetes witness, that through his name, whosoener beleueth in hym, shall receiue remission of synnes.

The Gospell.

¶ Holde, twoo of his Disciples went that same daie to a town called Emaus, whiche was from hierusalem aboute thre score furlonges: and thei talked together of all the thynges that had happened. And it chaunced that whyle thei commoned together and reasoned: Iesus hymself dwe nere, and went with theim. But their eyes wer holden that thei should not knowe him. And he said vnto them what maner of comunicacions are these, that ye haue one to another as ye walke, and are sadde: And the one of theim (whose name was Cleophas) answered and saied vnto hym art thou onely a straunger in hierusalem, and hast not knowen the thynges which haue chaunced there in these daies: He saied vnto them: what thynges: And thei saied vnto hym: Of Iesus of Nazareth, whiche was a prophete, mightie in dedde and worde befoze GOD and all the people: and how the iye priestes and our rulers, deliuered hym to be condemned to death, and haue crucified hym. But we trusted that it had been he, whiche should haue redeemed Israell. And as touchyng all these thynges, to daye is euen the thirde daye, that thei were dooen. Yea, and certain women also of oure compaignie made vs astonied, whiche came earely vnto the Sepulchre, and founde not his body, and came sayng, that

G. v.

thei

thei had seen a vision of Angels, whiche said that he was alive. And certain of theim whiche were with vs, went to the Sepulchre, and found it even so as the women had said: but hym thei sawe not. And he saied vnto theim: O fooles and slowe of hart to beleue all that the Prophetes haue spoken. Ought not Christe to haue suffered these thynges, and to entre into his glory: And he beganne at Moyses and all the prophetes, and interpreted vnto them in all scriptures, whiche wer written of him. And thei drewe nye vnto the toun, whiche thei went vnto. And he made as though he would haue gone further. And thei constrained hym, sayng: abide with vs, for it draweth towarde s night, and the daie is farr passed. And he went in to tary with theim. And it came to passe as he sat at meate with the, he took bread and blessed it, and brake, and gaue to them. And thei iyes wer opened, and thei knewe hym, and he vanished out of their sight.

And thei said betwene theselues: did not our hartes burne within vs, while he talked with vs by the way, and opened to vs the scriptures: And thei rose by the same houre, and returned to Hierusalem, and found the eleuen gathered together, and them that wer with theim, sayng: the Lorde is risen in deede, and hath appered to Symon. And thei tolde what thynges were doon in the waie, and how thei knewe hym in breakyng of bread.

At Euensong.

The second Lesson. Actes. iii. vnto the ende

¶ Tuisdaie in Easter weke.

At Mattins.

The second Lesson. Luke. xxi. vnto and behold two.

At the Communion.



Raise the lorde (ye seruantes:) O praise the name of the Lorde.

Blessed is the name of the lorde: from this tyme furthe for evermore.

The Lordes name is praised: from the risyng vp of the Sunne, vnto the goyng doune of the same.

The lorde is hye aboue all heathen: and his glory aboue the

the heauens!

who is like vnto the Lorde our God, that hath his dwelling so high: and yet humbleth hymself, to beholde the thynges that are in heauen and yearth:

He taketh vp the symple out of the duste: And lifteth the pooze out of the mire:

That he maie set him with the princes: eue with the princes of his people:

He maketh the baren woman to kepe house: and to bee a ioyfull mother of children.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning. &c. Amen.

The Collect.

A Almighty father, whiche haste genen thy onely sonne to dye for our synnes, and to rise again for our iustification: Graunt vs so to put awaie the leauen of malice and wickednesse, that wee maie alwaie serue thee in purenesse of liuyng and truthe, through Jesus Christ our Lorde.

The Epistle.

E men and brethren, children of the generation of A. Act. xii.
braham, and whosoever among you feareth God: to you is this worde of saluacion sent. For the inhabitants of Ierusalem, and their rulers, because they knewe hym not, nor yet the voyces of the Prophetes, whiche are read euery Sabboth daye, they haue fulfilled them in condempnyng hym. And when they found no cause of death in hym, yet desired they Pilate to kill hym. And when they had fulfilled all that was written of hym, they toke hym doune from the tree, and put hym in a sepulchre. But God raised hym again from death the thirde daie, and he was seen many daies of them whiche went with hym from Galile to Hierusalem: whiche are the witnesses vnto the people. And we declare vnto you how that the promes (whiche was made vnto the fathers) **GOD** hath fulfilled vnto their children (euen vnto vs) in that he raised vp Jesus again: Euen as it is written in the second Psalme: thou art my sonne, this daie haue I begotten thee. As concerning that he raised hym vp from death, now
no

no more to retorne to corrupcion, he saied on this wise: The holy promises made to Dauid, will I geue faithfully to you wherfore he saith also in another place: Thou shalt not suffer thine holy to se corrupcion. For Dauid (after that he had in his tyme fulfilled the will of God) fell on slepe, and was laied vnto his fathers, and saue corrupcion. But he whom God raised again, saue no corrupcion. Bee it knowen vnto you therfore (ye men and b:ethren) that through this man, is preached vnto you the forgiveness of sinnes; and that by hym all that beleue, are iustified from al thynges, from whiche ye could not be iustified by the lawe of Moyses. Beware therfore, lest that fall on you, whiche is spoken of in the Prophetes: behold, ye despisers, and wonder, and perishe ye: for I doo a worke in youre daies, whiche ye shall not beleue, though a man declare it you.

The Gospell

Luc. XXIII.
Elus stode in the middes of his disciples, and said vnto them: peace be vnto you: It is I, feare not. But thei wer abashed and afraied, and supposed that thei had seen a spirite. And he saied vnto them: why are ye troubled, and why do thoughtes arise in your hartes: Behold my handes and my fete, that it is euen I my self. Handle me and se, for a spirite hath not fleshe and bones, as ye se me haue. And when he had thus spoken, he shewed them his handes and his fete. And while thei yet beleued not for ioye, and wondered, he said vnto them: haue ye here any meate: And thei offered hym a pece of a broyled fishe, and of an hony cōbe. And he toke it and did eate before them. And he said vnto theim: these are the wordes whiche I spake vnto you, while I was yet with you: That all must nedes be fulfilled, whiche wer written of me in the lawe of Moyses, and in the Prophetes, and in the Psalmes. Then opened he their wittes, that thei might vnderstande the scriptures, and said vnto them: thus is it witten, and thus it behoueth Christe to suffre, and to rise again from death the thirde daie, and that repentance and remission of synnes, should bee preached in his name, among

On the first Sondaie after Easter.

among al nations, and must begin at Ierusalem. And ye are
witnesses of these thynges.

At Euen song.

The second Lesson. i. Cor. xv. Vnto the ende.

The first Sondaie after Easter.

Blessed is the man that feareth the Lorde: he hath
greate delight in his commaundementes. Beatus vir.
psal. cxij.
His seede shalbe mightie vpon yearth: the gene-
ration of the faithfull shalbe blessed.

Riches and plectousnes shalbe in his house: and his righ-
teousnes endureth for ever.

Unto the Godly there ariseth vp light in the darkenes: he
is mercifull, louyng and righteous.

A good man is mercifull and lendeth: and will guyde his
wordes with discrecion.

For he shal neuer be moued: and the righteous shalbe had
in euerlastyng remembraunce.

He will not bee afraied for any euill tidynges: for his harte
standeth fast, and beleueth in the Lorde.

His harte is stablised and will not shrinke: vntill he see
his desire vpon his enemies.

He hath sparsed abroad and geuen to the poore: And his
righteousnes remaineth for ever, his horne shalbee exalted
with hono^r.

The vngodly shall see it, and it shall greue hym: he shall
gnashe with his teethe and consume awaie, the desire of the
vngodly shall perishe.

Glo^ry be to the father, and to the sonne. &c.

As it was in the beginnyng, is now. &c. Amen.

The Collect.

Almighty father. &c. *As at the second Communion on Easter daie.*

The Epistle.

That is borne of God, overcommeth the world. And i. i. i. i. v
A this is the victo^ry that overcommeth the worlde, euen
our faith. Who is it that overcommeth the worlde,
but he whiche beleueth that Iesus is the sonne of GOD:
This Iesus Christe is he that came by water and bloudde,
not

not by water onely, but by water and bloud. And it is the spirite that beareth witnesse, because the spirite is truth. For there are thre whiche beare recorde in heauen, the father, the worde, and the holy ghost, and these thre are one. And there are thre whiche beare recorde in yearth, the spirite, and water, and bloud, and these three are one. If we receiue the witnesse of men, the witnesse of GOD is greater. For this is the witnesse of GOD that is greater, whiche he testified of his sonne. He that beleueth on the sonne of God, hath the witnesse in hymself. He that beleueth not God, hath made hym a lye, because he beleueth not the recorde that God gaue of his sonne. And this is the recorde, how that God hath geuen vnto vs eternall life, and this life is in his sonne. He that hath the sonne, hath life: And he that hath not the sonne of God, hath not life.

The Gospell.

Ihon. XX.

Ihesame daie at night, whiche was the first daie of the Sabbothes, when the doores wer shut (where the disciples wer assembled together, for feare of the Jewes) came Iesus and stode in the middes, and saied vnto theim: Peace be vnto you. And when he had so said, he shewed vnto theim his handes and his side. Then were the Disciples glad, when thei saue the lord. Then said Iesus to them again: peace be vnto you. As my father sent me, euen so sende I you also. And whē he had saied those wordes, he breathed on them, and said vnto them: receiue ye the holy ghost. who soeuer synnes ye remit, thei are remitted vnto theim. And who soeuer synnes ye retaine, thei are retained.

The second Sondaie after Easter.

Dum in adin.
Psalm.

Deliver mee O GOD, and deliuer me: Make hast to helpe me, O Lorde.

Let theim bee ashamed and confounded, that seke after my soule: Let theim bee turned backward and put to confusion, that wishe me euill.

Let theim (for their reward) bee sore brought to shame: and crie ouer me, there, there.

But let all those that seke thee, be ioyful and glad in thee:
and

and let all such as delight in thy saluacion: saie alwaie the
Lorde be praised.

As for me I am poore and in misery: hast thee vnto me (O
God.)

Thou art my helper and my redemer: O Lorde make no
long taryng.

Glozy be to the father, and to the sonne. &c.

As it was in the beginnyng, is now. &c. Amen.

The Collect.

A Almighty God, whiche hast geuen thy holy sonne to bee
vnto vs, bothe a sacrifice for synne, and also an example
of godly life: Geue vs the grace that we maie alwaies moste
thankefully receiue that his inestimable benefite, and also
daily indeuour our selves, to folowe the blessed steppes of his
moste holy life.

The Epistle.

His is thanke worthy, if a man for conscience toward 1 Peter. ii.
God, endure grief, and suffre wrong vnder serued. For
what praise is it, if when ye bee buffeted for your faultes,
ye take it patiently: But and if when ye do well, ye suffer
wrong and take it patiently, then is there thanke with
God. For hereunto verely wer ye called: for Christus also suf-
fered for vs, leauyng vs an ensample, that ye should folowe
his steppes, whiche did no synne, neither was there guyle
founde in his mouth: whiche, when he was reuiled, reuiled
not again: when he suffered, he threatened not: but commit-
ted the vengeance to hym that iudgeth righteously, whiche
his awne self bare our synnes in his body on the Tree, that
wee beyng deliuered from synne, should liue vnto righteous-
nesse. By whose stripes ye were healed. For ye were as shepe
goynge a straie: But are now turned vnto the Shepherd, and
bishop of your soules.

The Gospell.

Chris saied to his disciples: I am the good Shepherd, and 1 Iohn. X.
a good Shepherd geueth his life for the shepe. An hired
seruaunt, and he whiche is not the Shepherde (nei-
ther the Shepe are his awne) seeth the wolfe commyng,
and

and leaureth the shepe and sleeth, and the wolfe catcheth, and
scattereth the shepe. The hired seruaunt sleeth, because he is
an hired seruaunt, and careth not for the shepe. I am the good
shepherd, and knowe my shepe, and am knowen of myne.
As my father knoweth me, euen so knowe I also my father.
And I geue my life for the shepe: & other shepe I haue whi-
che are not of this fold. The also must I byng, and thei shal
heare my voyce, and there shalbe one fold, and one shepherd.

¶ The.iii. Sondaie.

Confitebimur.
Psalm. LXXXV.



Vnto thee (O God) do we geue thanks: yea, vnto
thee do we geue thanks.

Thy name also is so nye: and that do thy won-
derous workes declare.

When I receiue the congregation: I shall Iudge accor-
dyng vnto right.

The yearth is weake, and all the inhabitours thereof: I
beare vp the pillars of it.

I saied vnto the fooles, deale not so madly: and to the vn-
godly, set not vp your home.

Sette not vp your horne on high: And speake not with a
stiffe necke.

For promotion commeth neither from the East, nor from
the west: nor yet from the Southe.

And why? God is the iudge: he putteth doune one and set-
teth vp another.

For in the hande of the lord there is a cup, and the wyne
is red: it is full must, and he powreth out of the same.

As for the dregges thereof: All the vngodly of the yearth
shall drynke them, and sucke them out.

But I wil talke of the God of Jacob: & praise hym for ever.

All the homes of the vngodly also will I breake: And the
homes of the righteous shalbe exalted.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning, is now. &c. Amen.

The collect.

A Almighty God, whiche shewest to all men that be in er-
roure, the light of thy trueth, to the intent that thei maie
returne

returme into the waye of ryghteousnes. Graunt vnto all them that be admitted, into the felowshyp of Christes religion, that they may excheuethose thynges, that be contrary to theyr professyon and tolowe all suche thynges as be agreable to thesame, through our Lorde Jesus Christ.

The Epistle.

Creke beloved, I beseeche you as straungers & pilgrims: 1 pet. ii.
Omes, abstaine fro fleshy luses, which fight agaynst the soule, & se that ye haue honest couersaciō among the Gentils, that where as they backbite you as euil doers they may se your good workes and prayse God in the day of visitaciō. Submit your selves therfore, to al maner ordinaunces of man, for the lordes sake, whether it be vnto the king as vnto the chief head, either vnto rulers, as vnto the that are sent of him, for the punishmēt of euil doers: but for the laude of the; do wel. For so is the wil of god, that with well doyng, ye may stop the mouthes of folishe and ygnorant mē: as fre, & not as hauing the lyberty for a cloke of maliciousnes, but euen as the seruantes of god. Honour al men, loue brotherly felowship, feare god, honour the king.

The Gospell.

Jesus said to his disciples: After a while, ye shall not Jes. vii.
Ise me, & againe after a while, ye shall se me, for I go to the father. Then said some of his disciples betwene them selues: What is this that he saith vnto vs, after a while ye shall not se me, and againe after a while ye shall se me, and that I go to the father. They say therfore, what is this that he sayth after a while: We cannot tell what he saith. Jesus perceiued that they would aske him, and said vnto the, ye inquire of this betwene your selves, because I sayd after a while ye shall not se me, & againe after a while ye shall se me. Verely, verely, I say vnto you, Ye shall wepe and lament. But contrary wise the world shal reioyce. Ye shall sorowe, but your sorow shalbe turned to ioye. A woman when she trauayleth, hath sorowe, because her houre is come. But assone as she is deliuered of the chyld, she h. i.
remembreth

remindeyth no more the anguythe, for ioye that a man is
borne into the worlde. And yknow therfore haue sorowe:
But y wil liue you agayne, and your hartes shall reioyce,
and your ioy shall no man take from you.

The.iii. Sunday.

Dens sic
ut in fine
goga. p. 1
lyp. 11.

God standeth in the congregation of princes: he
is a iudge among Goddes.

How long wil ye geue wrong iudgement: and
accept the persons of the vngodly.

Defende the poore and fatherlesse: le that luche as be in
neede and necessite haue right.

Delyuer the out cast and poore: Sane them from the
hande of the vngodly.

They wil not be learned nor vnderstand but walke on stil
in darkenes, all the foundacions of the earth be out of course.

I haue said, ye are Goddes: and ye all are children of the
most hyghest.

But ye shall dye lyke men: & fall lyke one of the princes.

Arise O God and iudge thou the yearth. For thou shalt
take all the heathen to thine inheritance.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning, is now and. &c.

The Collect.

Almyghtie God, whiche doest make the myndes of all
faithful men, to be of one wyl, graunt vnto thy people
that they may loue the thyng whiche thou commaundest,
and desyre that which thou doest promys, that among the
sondery and manifolde chaunges of the world, our hartes
may surely there be fixed where as true ioyes ar to be found,
Through Christ our Lorde. Amen

James. i

The Epistle.

Every good gift and every perfect gift is from aboue
and commeth doune from the father of lyghtes,
with whom is no variablenes, neither is he chaun-
ged vnto darkenes. Of his owne wil begat he vs, with the
worde of truth, that we should be the first frutes of his cre-
atures. Wherefore (deare brethren) let every man be swift to
heare

heare slowe to speke slowe to wrath. For the wrath of mā
worketh not that which is righteous before god. Where-
fore laye a part all filthines, and superfluitie of malicions-
nes, & receiue with mekenes the worde that is grafted in
you which is able to saue your soules.

The Gospel.

Jesus said vnto his disciples, now I go my way to Jhs. xxi.
him that sent me, & none of you asketh me whether
I go, but because I haue said such thynges vnto you,
your hartes are full of sorow. Nevertheless, I tel you the
truth, it is expedient for you that I go away. For yf I go
not away, that comforter wil not come vnto you. But if I
depart I wil send him vnto you. And when he is come he
wil rebuke the world of sinne, & of righteousness, & of iudge-
ment. Of synne, because they beleue not on me: Of righte-
ousnes because I go to my father, & ye shal se me no more
Of Iudgement because the prince of this worlde is Iud-
ged already. I haue yet many thynges to say vnto you, but
ye cannot beare them away now: howbeit, when he is co-
me (which is the spirite of truth) he wyll leade you into all
truth. He shall not speake of hymselfe, but whatsoeuer he
shall heare, that shal he speake, & he wil shew you thynges
to come. He shall glorify me for he shal receiue of mine, and
shal shew vnto you. All thynges that the father hath are
mine, therfore sayd I vnto you, that he shall take of mine,
and shewe vnto you.

The .v. Sonday.



Howe amiable are thy dwellinges: Thou Lord
be of hostes.

My soule hath a desire and longyng to entre into
the courtes of the Lord: My hart and my fleshe re-
ioyce in the luyng God.

Yea the Sparowe hath soude her an house, & the Swa-
lowe a nest where she may laye her yong: Cū thy altares
O Lord of hostes, my kyng and my God.

Blessed are they that dwell in thy house: they will be al-
waye prayng the.

Blessed is that man whose strength is in the: In whose hart are thy wayes.

Which goyng through the vale of misery, vse it for a wel and the pooles are fylled with water.

They wil go fro strength, to strength: & vnto the God of Gods appeareth euery one of them in Syon.

O lord god of hostes, here my praier: Harkē o god of Jacob

Behold O God our defender: and loke vpon the face of thyne annoynted.

For one day in the courte: is better then a thousand.

I had rather be a doer keeper in the house of my god: then to dwell in the tentes of vngodlynes

For the Lord God is a lyght and defence, the Lord wil geue grace and worship: & no good thing shal he withhold from them that lyue a godly lyfe.

O Lorde GOD of hostes: Blessed is the man that putteth his trust in the.

Glorie be to the father and to the sonne and to the. &c.

As it was in the beginning, is now and euer shal be. &c.

¶ The Collect.

Lord from whom all good thinges do come, graunt vs thy humble seruauntes, that by thy holy inspiraciō, we may thyne those thinges that be good, and by thy merciful guiding may performe the same thorow our Lord Iesus Christ. Amen.

¶ The Epistle.

James.

S that ye be doers of the word, & not hearers onely, deceiuing your owne selves. For yf any mā here the word, & declareth not the same by his workes, he is like vnto a man beholding his bodely face in a glasse. For as soon as he hath looked on himself, he goeth his way, & forgetteth immediatly what his fashion was. But whoso looketh in the perfect lawe of libertie, & continueth therein (if he be not a forgetful hearte, but a doer of the worke) the same shal be happy in his dede. If any man among you, seime to be deuoute, and refraine thot his tounge, but deceyueh his owne harte, this mannes deuotion is in vayne. Pure deuotion

deuocion and vndefiled before GOD the father is this to
viset the fatherles and widowes in their aduersite, and to
kepe himself vnspotted of the worlde.

The Gospell.

Ereli, vereli, I say vnto you, Whatsoener ye shal aske 355. vnt.
the father in my name, he will geue it you. Hether to
haue ye asked nothing in my name. Aske & ye shall
receiue, that your ioye may be full. These thynges haue I
spoke vnto you by prouerbes. The tyme wyl come, whe I
shall no more speake vnto you by prouerbes, but I shall
telle we you plainly fro my father. At that day shall ye aske
in my name. And I say not vnto you that I wyl speake
vnto my father for you. For the father himself loueth you
because ye haue loued me, and haue beleued that I came
out from God. I went out from the father, and came into
the world. Again I leaue the world, and go to the father.

His discipules said vnto him: Thou now talkest & playnly, &
speakest no prouerbe. Nowe are we sure & thou knowest
all thynges, and nedest not that any man should aske the
any question: therfore beleue we, that thou camest fro god.
Iesus answered them: now ye do beleue, behold, the hou
re draweth nye, and is already come that ye shalbe skate
red euery man to his awne, and shall leaue me alone. And
yet am I not alone for the father is with me. These wor
des haue I spoke vnto you, that in me ye might haue pea
ce: for in the world shal ye haue tribulation: but be of good
chere I haue overcome the world.

The Assencion day.

Propre psalme and Lessons.

At Mattins.

psalme. viii.

psalme. xv.

psalme. xxi.

The second Lesson. John. xiii. vnto the ende.

At the Communion.

h. iij.

Q

Quinto
Genes
plaudite.
psa. pluit.

O

Clappe your handes to gether (all ye people:) **D**
sing vnto God with the voyce of melody.
For the lord is hye & so be feared: he is the great
Kyng vpon all the earth.

We shall subdue the people vnder vs: And the nations
vnder our fete.

We shall choise out an heritage for vs: euen the worlthyp
of Jacob whom he loued.

God is gone vp with a merry noyes: And the Lord with
the sounde of the trumpe.

D sing prayles. sing prayles vnto our god: **D** sing prais-
les. sing praises vnto our Kyng.

For God is the kyng of all the earth: sing ye prayles
with vnderstandyng.

God reigneth ouer & haue. god sitteth vpon his holy seate.

The princes of the people are ioyned to the people, of the
God of Abraham: for god which is very hie exalted, doth de-
fende the earth, as it were with a shilde.

Glory be to the Father, and to the Sonne: and to the ho-
ly Ghost.

As it was in the beginning is now & ever shalbe. &c.

The Collect.

Graunt we beseeche the almighty God, that like as we
do beleue the onely begotten sonne our Lord to haue
ascended into the heauens: so we may also in hart & munde
thether ascend, and with hym continually dwell.

The Epistle.

Actes. I.

In the former treatise (deare Theophilus) we haue
spoken of all that Iesus began to do & teache, vntil
the daye in whiche he was taken vp, after that he
through the holy ghost had geuen commaundementes vnto
the Apostles, who he had chosen: to whom also he shewed
himself alpye after his passion (and that by many tokens)
appearng vnto them. xl. dayes, & speakyng of the kyng-
dom of God and gathered them together, and commaun-
ded them that they should not depart from Jerusalem, but
to waite for the promes of the father, wherof (sayth he) ye
haue

haue herd of me. For Jho truly baptised with water, but ye shalbe baptised with the holy ghost after thele few dayes. When thei therfore were come together, thei asked of hym saying, lord wilt thou at this tyme restore again the king dome to Israel: And he said vnto them, it is not for you to know the tymes or the seasons which the father hath put in his owne power. But ye shall receaue power after that the holy ghost is come vpon you. And ye shalbe witnesses vnto me not only in Ierusalem, but also in all Iury, and in Samaria & euen vnto the worldes ende. And when he had spoken these thynges, whyle they beheld, he was taken vp an hie, and a cloude receiued him vp out of their sight. And while they looked stedfastly vp toward heauen as he went, behold, two men stod by the in white apparel, which also said, ye men of Galile, why stand ye gasing vp into heaue: This saue Iesus which is taken vp fro you into heauen shall so come, euen as ye haue sene him go into heauen.

The Gospell.

Iesus appered vnto the eleuen as they sat at meate and cast into theyr teth theyr vnbelefe, and hardnes of heart, because they beleued not them, whiche had sene that he was risen again from the dead, & he said vnto them, go ye into al the world, and preache the Gospell to al creatures, he that beleueth & is baptised shalbe saued. But he that beleueth not shalbe dāpned. And these tokens shal folow them that beleue, in myne name they shall cast out deuils, they shall speake with new tonges, they shall drine away serpentes. And yf they drinke any deadly thyng, it shal not hurt the. Thei shal lay their handes on the sicke, & thei shal recouer. So then whē the lord had spokē vnto the he was receiued into heauen, & is on the right hand of god And thei wēt furth, & preached euery wher. The lord working with the, & cōfirmig the word w miracles folowing.

Propre Psalmes and Lessons at Euen song.

Psalm. cxliii.

Psalm. lxxviii.

Psalm. cxviii.

The second lesson. Ephe. iiii. vnto the ende.

h. iiii.

The

Demetrius
regnum.
ps. xciii.

The Monday after the ascension.

The Lord is kyng and hath put on glorioys apparell: the Lord hath put on his apparell, and girded hym selfe with strength.

He that made the rounde worlde so sure: that it cannot be moued.

Ever sence the world began, hath thy seate bene prepared: thou art from everlasting.

The fluddes are rysen O lord, the fluddes haue lyft vp their noyes: the fluddes lift vp their waues.

The waues of the sea are myghty & rage horribly: but yet the lord that dwelleth on high is mightier.

Thy testimonies O lord are very sure: holines becometh thine house for ever.

Glorie be to the father, and to the sonne, and to the holy Ghost.

As it was in the beginning, is now & ever shalbe world without ende. Amen.

The Collect.

God the king of glory whiche hast exalted thine only sonne Iesus Christ, with great triumphe vnto thy kingdome in heauen. We beseeche the. leaue vs not comfortles, but sende to vs thyne holy ghost to comforte vs, and exalt vs vnto the same place whether our saupour Christ is gone before, who liueth and reigneth. &c.

The Epistle.

i. pet. iii.

The ende of al thinges is at hand, be ye therfore sobre & watche vnto prayer. But aboue al thinges haue feruent loue among your selues, for loue shal couer the multitude of sinnes. Be ye herberours one to another without grudgyng. As every man hath receiued the gyft, euen so minister the same one to another as good ministers of a manyfold grace of God. If any man speake, let hym talke as the wordes of god. If any man minister, let him do it as of the habilitie which God ministreth to hym, that God in all thinges may be glorified through Iesus christ, to who be prayse and dominion for ever and ever. Amen.

When

¶ The Gospell.

When the comforter is come, whom I wyll sende vnto you fro the father (even the spirite of truth, which proceedeth of the father) he shall testifie of me and ye shal beare witnes also, because ye haue ben with me from the begynnyng.

These thinges haue I said vnto you because ye should not be offended. They shall excommunicate you, yea the tyme shall come that whosoever kylleth you, wyll thynke that he doth god seruice. And such thinges wil they do vnto you, because they haue not knowen the father, neyther yet me. But these thinges haue I told you, that whan the tyme is come ye may remembre then that I told you. These thinges said I not vnto you at the begynning, because I was presente with you.

¶ Witsonday.

Proper psalmes and lessons at Mattins.

Psalm. xlviii.) The second lesson. Act. x. Then Peter opened his mouth vnto the ende.
Psalm. lxxvii.)
Psalm. C. xlv.)

At the Communion.

Rioyce in the lord O ye righteous: for it becometh well the iust to be thankfull.

Exultate iusti in domino. ps. xps.

Prayse the lord with harpe: syng psalmes vnto him with lute and instrument of ten stringes.

Sing vnto the lord a new song: sing praises lustely (vnto him with a good courage.

For the worde of the Lord is true: and all his workes are faythfull.

He loneth righteousness and iudgement: the earth is full of the goodnes of the lord.

By the word of the lord were the heauens made: & al the hostes of them, by the breath of his mouth.

He gathereth & waters of the sea together, as it were vpon a heape: & laieth vp the depe as it were in a treasure house.

Let all the earth feare the lord: stand in awe of hym all ye that dwell in the world.

For he spake and it was done: he commaunded and it
 stode fast.

The lord bringeth the counsaile of the heathen to nought:
 and maketh the deuises of the people to be of none effect
 (and casteth out the counsailes of princes.)

The counsaill of the lord shall endure for euer: and the
 thoughtes of his hart from generacion to generacion.

Blessed are the people whose God is the lord Jehouah:
 and blessed are the folke that haue chosen hym to be theyr
 inheritance.

The lord looked doune from heauen & beheld all the chil-
 dren of men: from the habitation of his dwelling he con-
 sidereth all them that dwell in the earth.

He fashioneth all the hartes of theym: and vnderstan-
 deth their workes.

There is no king that can be saued by the multytude of
 an host: neither is any myghty man deliuered by muche
 strength.

A horse is counted but a vaine thing to saue a man: nei-
 ther shall he deliuer any man by his great strength.

Behold the eye of the lord is vpon them that feare him:
 and vpon them that put their trust in his mercy.

To deliuer their soules from death: and sede to them in
 the tyme of death.

Our soule hath patiently taried for the lord: for he is our
 helpe and our shilde.

For our harte shall reioyce in hym: because we hoped in
 his holy name.

Let thy mercifull kindnesse o lord be vpon vs: like as we
 haue put our trust in the.

Glorie be to the father and to the sonne and to the .*sc.*

As it was in the beginning, is now and euer shall be. *sc.*

The Collect.

GOD whiche as vpon this day hast taught the hartes
 of thy faythful people by the sending to them the light
 of thy holy spirite: Graunt vs by the same spirite to haue a
 right iudgement in all thinges, and euermore to reioyce in
 his

his holy comfort, through the merites of Christ Jesus our
saviour, who liueth & reigneth with the in vnitie of the sa-
me spirite one God world without ende. Amen.

¶ The Gospel.

When the fiftie dayes were come to an ende, they we- Actes. ii.
re all with one accorde together in one place. And
suddenly ther came a sound fro heaue as it had ben the
comming of a mighty winde, and filled al the house where
they sat. And there appeared vnto the clouen tonges, lyke
as thei had bene offyre, & it sat vpon eache one of the, & thei
were all fylled with the holy ghos, & began to speake with
other tonges, even as the same spirit gaue the vtterance.

There were dwelling at Ierusalem Iues deuout men
out of euery nacion of the that are vnder heaue. When this
was noyed about, a multitude came to gether & wer asto-
nied because that euery mā hard the speke with his owne
lāguage. Thei wondered al & maruailed sayng amongel
selues behold are not al these which speake of Galile. And
how here we euery man his owne tong, wherein we were
borne: Parthians, & Medes, & Elamites, & the inhabiteres
of Mesopotamia, & of Iury, & of Capadocia, of Pontus &
Asia, Phrygia, & Pamphilia, of Egypt, and of the parties
of Libia, which is beside Syren, & straungers of Rome, Je-
wes & proselites, Sikes & Arabians, we haue hard them
speake in our owne tonges the great workes of God.

¶ The Gospel.

Jesus said vnto his disciples: If ye loue me kepe my Ioh. xiiii.
I commaundementes, & I wil pray the father, and he
shal geue you another comforter, that he may abide
with you for euer, eue the spirit of truth, whom the worlde
can not receyue because the worlde seeth hym not, neither
knoweth hym. But ye knowe hym: for he dwelleth with
you and shalbe in you. I will not leue you comfortles: but
wyll come to you. Yet a litle whyle and the worlde seeth me
no more: but ye se me.

For I lyue and ye shall lyue, That day shall ye knowe
that

that I am in my father and you in me, and I in you.
 He that hath my commandmentes and kepeth them,
 the same is he that loveth me. And he that loveth me, shall
 be loved of my father, and I wyl love hym, and wyl shew
 myne owne selfe unto him.

Cyprianes plaines and lessons at Euenlong.
Psalm. Ciii.) The. 1. lesson. Actes. xix. It fortuneth when
 Appollo went to Corinthum unto after the
Psalm. Cxlv.) se thynges.

Monday in Whitsun weke.

**Jubilare
 deo. pf. c.**



Deioyfull in the Lorde (all ye landes) serve the
 Lord with gladnes, and come before his presence
 with a song.

Be yefure that the Lorde he is God: it is he that
 hath made vs, and not we our selves, we are his people and
 the shepe of his pasture.

O go your waye into his gates with thankes geuyng
 and into his courtes with prayse: be thankfull vnto him,
 and speake good of his name.

For the lord is gracyous his mercy is euerlastyng: & his
 truth endureth from generation to generation.

Glozy be to the father, and to the sonne and to the. &c.

As it was in the beginning, is now, and euer. &c.

The Collect.

God which. &c.

(As vpon whit sonday.)

The Epistle.

Actes. p.

When Peter openeth his mouth and said, of a truth I
 perceiue that ther is no respect of persons with god
 but in al people, he that fereth him, & worketh righ-
 teousnes is accepted with hym. Ye knowe the preachyng
 that god sent vnto the children of Israel preaching peare
 by Iesus christ, which is lord ouer al thinges: which prea-
 ching was published throughout all Iury (and began in
 Galile after the baptisme which John preached) how god
 annoynted Iesus of Nazareth with the holy Ghost, and
 wyth poluer. Whiche Iesus went about doying good, &
 healyng all that were oppressed of the deuyll, for god was
 with

With him. And we are wytnesses of all thinges which he did in the lande of the Jewes and at Jerusalem. Whom they slewe and hanged on tree, hym God rayled vpon the third day and shewed him openly, not to al the people, but vnto vs wytnesses (chosen before God for the same entent) which dyd eate and drynke with hym, after he arose from death. And he commaunded vs to preache vnto the people, and to testyfie that it is he, which was ordayned of God to be the iudge of quicke and dead. To him geue at the prophetes wytnesse that thzough his name who soeuer beleueth in hym shall receiue remission of synnes.

Whyle Peter yet spake these wordes the holy ghost fell on al them which heard the preaching. And thei of the circumcision which beleued wer assouyed, as many as came with Peter, because on the Gentiles also was shed out the gyft of the holy ghost. For they heard them speake with tonges & magnified God. Then answered Peter, can any man forbid water, that these should not be baptised which haue receiued the holy ghost as well as we? And he commaunded them to be baptised in the name of the Lorde. Then prayed they him to tary a few dayes.

The Gospell.

S God loued the worlde, that he gaue his onely begotten sone, that whosoever beleueth in him should not perishe, but haue euerlastyng lyfe. For God sent not his sonne into the world to condemne the world, but that the world thzough hym myght be saued. He that beleueth on him is not cōdemned. But he that beleueth not is condemned already, because he hath not beleued in the name of the only begotten sone of God. And this is the condemnation, that lyght is come into the world & men loued darkenes more then light, because their dedes were euil. For every one that euil doth hateth the light neither cometh to the light, least his dedes should be reponed. But he that doth truth, cometh to the light, that his dedes may be knowen, how that they are brought in God.

Tuesday.

De

Antiphona
ps. 138

I song shalbe of mercy and iudgement: vnto the
(O Lorde) wyll I syng.
O let me haue vnderstandyng: in the waye of
Godlynes.

When wylte thou come vnto me: I wyll walke in my
house with a perfect harte.

I wil take no wicked thing in hand: I hate the synnes
of vnfaithfulnes, there shall no suche cleane vnto me.

A froward hart shall depart from me: I wyll not knowe
a wicked person.

Whoso pryncely flaundereth his neyghboure: hym wyll
I destroye.

Who so hath a proude looke and an hye stomack: I
wyll not suffre hym.

Mine eyes loke vnto such as be faithful in the land: that
they may dwell with me.

Who so leadeth a godly lyfe: he shalbe my seruaunt.

There shall no deceytfull person dwell in my house: he
that telleth lyes shall not tary in my syght.

I shall soone destroye all the vngodly that are in the
lande: that I maye roote out all wicked doers frome the
cite of the Lorde.

Glorie be to the father and to the sonne and to the .sc.

As it was in the beginning, is now and euer .sc.

¶ The Collect.

God which hast geuen thy .sc.

As upon this day.

¶ The Epistle.

Act. 18.

When the Apostles which were at Jerusalem heard
they say: that Samaria had receaued the worde of God,
they sent vnto them Peter and John. which when
they were come doune prayed for them, that they myght re-
ceiue the holy Ghost. For as yet he was come on none of
them, but they were baptised onely in the name of Iesu
Christ. Then layd they their handes on them, and they re-
ceiued the holy Ghost.

¶ The Gospel.

Merely

Erly verely I say vnto you, he that entresth not in Iohn. p.
 by the doore into the shepfold, but climeth vp some
 other way, the same is a thefe, and a murderer. But
 he that entresth in by the doore is the shephard of the shee-
 pe: To him the porter openeth and the shep heareth his voy-
 ce and he calleth his owne shepe by name, and leadeth the
 out. And when he hath sent forth his owne shepe, he goeth
 before them, and the shepe folowe him, for they knowe his
 voyce. A straunger will they not folow, but will flye from
 hym: for they knowe not the voyce of straungers.
 This prouerbe spake Iesus vnto them, but they vnderstode
 not what thynges they were which he spake vnto them.
 Then said Iesus vnto them agayne verely verely I say
 vnto you, I am the doore of the shepe. All (euen as many as
 came before me) are theues & murderers, but the shepe did
 not heare the. I am the doore, by me yf any encrem, he shal-
 be safe, & shall go in & out, & fynde pasture. A thefe cometh
 not, but for to steale, kyl, and destroy. I am come that they
 might haue lyf & that they might haue it more abundantly.

Trinitie Sonday,

At Mattins.

The first lesson. Gene. xviij. vnto the ende.

The second lesson. Bath. xij. vnto the ende.

At the Communion.

God be mercyfull vnto vs and blesse vs and the Deus mi-
sericord.
 we vs the lyght of his countenance and be mer- psa. pvi
 cyfull vnto vs.

That thy way may be knowen vpon yearth:
 thy sayng health among all nacions.

Let the people prayse the **GO**D: Yea, let all the peo-
 ple prayse the.

O let the nacions reioyce & be glad: for thou shalt iudge
 the folke righteously & gouerne the nacions vpon yearth.

Let the people prayse the **GO**D: let all the people
 prayse the.

Then shall the yearth bring forth her increase: and god
 euen

even out of the God that giveth us his blessing.

GOD shall bless you. And all the ends of the worlde shall praise hym.

Glorie be to the father, & to the sonne, & to the holy ghost.

As it was in the beginning is now and ever shall be. &c.

Creed.

O Almighty and everlasting god, which hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternall trinitie, and in the power of the divine maiesty to worship the unitie, we beseeche thee that through the stedfastnes of this faith we may evermore be defended from all aduersitye, whiche lyeth and reygnech one God worlde without ende. Amen.

Creed.

2. Ep. 13.

After this I looked and behold: A doore was open in

heaven, & the first voyce which I heard was as it were

of a trumpet, talking with me, whiche sayd, come

up hether, & I will shew the thinges which must be fulfilled

hereafter. And immediately, I was in the spyrte: And

beholde a seat was set in heaven, and one sat on the seate.

And he that sat: was to lorde vpon like vnto a Jaspur stone

and a Sardine stone. And there was a raygne about

the seate in sight like vnto an Emerauld. And about the seate

were. xxiiij. seates. And vpon the seates. xiiij. eldes sitting

clothed in white raynment, and had on theyr heddes

crownes of Golde.

And out of the seate proceeded lightnynges and thunders

ringes, & voyces, & there were. viij. Lampes of fyre, burning

before the seate, which are the. viij. spirites of God. And before

the seate there was a sea of glasse lyke vnto Christall,

and in the myddes of the seate, & round about the seate, were.

iiii. beastes full of eyes, before and behinde. And the first

beaste was lyke a Lyon, and the second beaste lyke a calfe,

and the thyrde beaste had a face as a man, and the fourth

beaste was like a flying Eagle. And the. iiii. beastes had eche

one of them fyre winges about hym, and they were full of

eyes within. And they had no resday neither night saying:

holy

holy, holy, holy, Lorde God almightie, whiche was and is, and is to come.

And when those beastes gaue glory and honoꝝ, and thanks to hym that sat on the seate (whiche liueth foꝝ euer and euer) the. xliiij. Elders fell doune before hym that sat on the throne, and worshipped hym that liueth foꝝ euer, and caste their Crownes before the throne, sayng: thou art worthy O Lorde (our God) to receiue glory, and honoꝝ, and power, foꝝ thou haste created all thynges, and foꝝ thy willes sake they are, and were created.

The Gospell

Here was a man of the Phariseis named Nichodemus, a Ruler of the Jewes. The same came to Jesus by night, and saied vnto hym: Rabbi, we knowe that thou art a teacher come fro God, foꝝ no man could do suche miracles as thou doest, except God wer with him: Jesus answered and saied vnto hym: Verely, verely I saie vnto thee, except a man be borne from aboue, he cannot se the Kyngdō of God. Nichodemus saied vnto him: how can a mā be borne when he is old: Can he entre into his mothers wombe & be borne again: Jesus answered, verely, verely I saie vnto thee, except a man be borne of water and of the spirite, he cannot entre into the Kyngdō of God. That whiche is borne of the fleshe, is fleshe, & that whiche is borne of the spirit, is spirite. Veruell not thou that I said to thee, ye must be borne from aboue. The wynde bloweth where it lusteth, and thou hearest the sound thereof, but thou canst not tell whence it cometh, noꝝ whether it goeth: So is every one that is borne of the spirite. Nichodemus answered and saied vnto hym: how can these thynges be: Jesus answered and saied vnto him, art thou a Master in Isræll, & knowest not these thynges: Verely, verely, I saie vnto thee, we speake that we knowe, and testifie that wee haue seen: and ye receiue not our witnes. If I haue told you yearthly thynges, & ye beleue not: how shall ye beleue if I tell yon of heavenly thynges. And no man ascendeth vp to heauen, but he that came doune from heauen, even the sonne of man whiche is in heauen. And as Moyses

J. s. lift

lyfe by the serpent in the wilbernes: euen so must the sonne of man be lyfe by, that whosoever beleueth in hym, peryshe not, but haue everlasting lyfe.

The first Sonday after Trinitie Sonday.

Re. at immacu
luc. ij. cxix

Blessed are those that bee vndefyled in the waie; and walke in the lawe of the Lorde.

Blessed are thei that kepe hys testimonies: and seke hym with their whole harte.

For thei whiche do no wykednes: walke in his wayes.

Thou hast charged, that we shall diligently kepe thy commaundementes: O that my wayes were made so directe, that I might kepe thy statutes.

So shall I not be confounded: whyle I haue respect vnto all thy commaundementes.

I wyll thanke the with an vnfained harte: when I shall haue learned the iudgementes of thy ryghteousnes.

I will kepe thy ceremonies: O forsake me not vterly.

Glorie be to the father. &c. As it was in the. &c. Amen.

The Collect.

God the strength of all them that trust in thee, mercifully accept our prayers: And because the weakenes of our mortall nature can doo no good thyng wythoute thee, graunt vs the helpe of thy grace, that in keepyng of thy commaundementes we maie please the bothe in wyll and dede: through Iesus Christ our Lorde.

The Epistle.

1. Cor. xij.

Eccey beloued, let vs loue one another: for loue cometh of God. And every one that loueth, is borne of God and knoweth God. He that loueth not, knoweth not God: for God is loue. In this appereth the loue of God to vs warde, because that God sent his onely begotten sonne into the worlde, that we might lyue through hym. Herin is loue, not that wee loued God, but that he loued vs, and sent hys sonne to be the agremēt for our synnes.

Dearely beloued, yf God so loued vs, we ought also to loue one another. No manne hath seen God at any tyme. If we loue one another, god dwelleth in vs and his loue is perfect.

perfecte in vs. Hereby knowe we that we dwell in hym and he in vs: because he hath geue vs of his spirit. And we haue seen, and do testifie that the father sent the sonne to bee the saviour of the worlde: whosoever confesseth that Jesus is the sonne of God, in hym dwelleth God, and he in God, and we haue knowen and belened the loue that God hath to vs.

AND GOD is loue, and he that dwelleth in loue, dwelleth in God, and God in hym. Herein is the loue perfecte in vs, that we should haue truste in the daie of iudgement. For as he is euen so are we in this worlde. There is no feare in loue, but perfect loue casteth out feare, for feare hath painfulnesse. He that feareth, is not perfect in loue. We loue hym, for he loued vs first. If a man saie: I loue God, & yet hate his brother, he is a liar. For how can he that loueth not his brother whome he hath seen, loue GOD whom he hath not seen: And this commaundement haue we of hym: That he whiche loueth God, should loue his brother also.

The Gospell.

Here was a certain riche man, whiche was clothed in purple and fine white, and fared deliciously euery daie and there was a certain begger named Lazarus, whiche laie at his gate full of sores, desirynge to be refreshed with the crommes whiche fell from the riche mannes borde, and no man gaue vnto hym. The Dogges came also and licked his sores. And it fortuned, that the begger died, and was carried by the angelles into Abrahams bosome. The riche man also died and was buried. And beeyng in hell in tormentes, he lifte vp his eyes and sawe Abraham a farre off, and Lazarus in his bosome, and he cried and saied: Father Abraham, haue mercie on me, and sende Lazarus, that he maie dippe the tippe of his finger in water, and coole my tounge, for I am tormented in this flame. But Abraham saied: Sonne, remember that thou in thy life tyme, receiuedest thy pleasure: and contrary wise, Lazarus receiued pain: But now he is comforted, and thou art punished. Beyond all this, betwene vs and you there is a greate space sette, so that thei whiche would go from hence to you cannot: neither maie come from

Luc. xxi.

these to vs. Then he said, I pray thee therefore father, send
hym to my fathers house (for I have true brethren) for to
warne them, least they come also into this place of torment.
Abraham said vnto hym: they haue Moses & the prophetes
let them heare them. And he said: nay father Abraham, but
if one come vnto them from the dedde, they will repent. he
saied vnto hym: if they heare not Moses and the prophetes
neither will they beleue though one rose from death again.

The second Sonne.

In quo corrigi
p. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.



Here withall shall a young man cleane his waie:
Euen by rulyng hymself after thy worde.

With my whole harte haue I sought thee: O
let me not go wong: out of thy commaundementes

Thy wordes haue I hid within my harte: that I should
not synne against thee.

Blessed art thou O Lorde: O teache me thy statutes,
with my lippes haue I been telling of all the iudgeme-
tes of thy mouthe: I haue had a great delight in the waie of
thy testimonies, as w all maner of riches.

I will talke of thy commaundementes: and haue respect
vnto thy waies.

My delight shall be in thy statutes: and I will not forget
thy worde.

Glorie be to the father, and to the sonne. &c.
As it was in the beginnyng, is now, &c. Amen.

The Collect.

Lorde make vs to haue a perpetuall feare and loue of
thy holy name, for thou neuer faylest to helpe & gouerne
them whom thou doest byng bp in thy stedfast loue: graunt
this. &c.

The Epistle.

1. Thon. iii.
Reueile not my brethren though the worlde hate you
wee knowe that wee are translated from death vnto
life, because we loue the brethren. he that loueth not
his brother, abideth in death. whosoener hateth his bro-
ther is a manslayer. And ye knowe that no mansleay hath e-
ternall life abiding in hym. hereby perceiue wee loue: Be-
cause

cause he gaue his life for vs: and we ought to geue our liues for the brethren. But whoso hath this worldes good and seeth his brother haue nede: and shutteth by his compassion from hym: how dwelleth the loue of God in him: My babes let vs not loue in woorde, neither in tounge: But in deede and in veritie. Hereby we knowe that we are of the veritie, and can quiete our hartes before hym. For if our harte condemne vs, God is greater then our harte, and knoweth all thynges. Derely beloued, if our hart condemne vs not, then haue we trust to God ward: and whatsoeuer we aske, wee receiue of hym, because we kepe his commaundementes, and do those thynges whiche are pleasaunt in his sight. And this is his commaundement, that we beleue on the name of his sonne Iesus Christ, and loue one another, as he gaue commaundement. And he that kepeth his commaundementes dwelleth in hym, and he in him, and hereby we knowe that he abideth in vs, euen by the spirit whiche he hath geue vs.

The Gospell.

Certain man ordeined a great supper and had many, Luc. XIII
And sent his seruaunt at supper tyme, to saie to them that wer bidden, come: for all thynges are now redy. And thei all at once began to make excuse. The first said vnto hym: I haue bought a farme, and I muste nedes go and se it, I prae thee haue me excused. And another said: I haue bought fine yoke of Oxen, and I go to proue them, I prae thee haue me excused. And another saied, I haue married a wife, and therefore I cannot come. And the seruaunt returned and brought his Master woorde again thereof. Then was the good manne of the house displeased, and said to his seruaunt: go out quickly into the stretes, and quarters of the citee, and bryng in hither the poore & the feble, and the halt and the blynde. And the seruaunt saied: Lorde it is doen as thou hast comaunded, and yet there is rounne. And the lorde saied vnto the seruaunt: go out into the hye waies and hedges, and compell them to come in, that my house maie be filled. For I saie vnto you, that none of those men whiche wer bidden, shall tast of my supper.

The.iii. Sondaie.

Retribue ser.
Psal. C. XIX.

Do well vnto thy seruaunt: that I maie liue and kepe thy worde.

Open thou mine eyes: that I maie se the wonderous thynges of thy lawe.

I am a straunger vpon yearth: O hide not thy commaundementes from me.

My soule breaketh out for the very seruent desire: That it hath alwaie vnto thy iudgementes.

Thou hast rebuked the proude: And cursed are thei that do erre from thy commaundementes.

O turne fro me shame and rebuke: for I haue kept thy testimonies.

Princes also did sic and speake against me: But thy seruaunt is occupied in thy statutes.

For thy testimonies are my delight: and my counsaillors.

Glorie be to the father, and to the sonne. &c.

As it was in the beginnyng. &c. Amen.

The Collect.

Lorde, wee beseeche thee mercifully to heare vs, and vnto whom thou hast geuen an hartie desire to praise: Graunt that by thy mightie aide, we maie bee defended through Iesus Christ our Lorde.

The Epistle.

1 Peter. V.

Submit your selves euery mā one to another, knit your selves together in lowlines of mind. For God resisteth the proude, and geueth grace to the humble: Submit your selves therefore vnder the mightie hande of God, that he maie exalt you, when the tyme is come. Cast all your care vpon hym: for he careth for you. Be sober and watch: for your aduersary the Deuill, as a roaryng Lyon walketh aboute, seeking whom he maie deuour: whom resist stedfast in the faith, knowing that the same afflictions are appoynted vnto your brethren that are in the worlde. But the GOD of all grace whiche hath called vs vnto his eternall glory by Christ Iesu, shal his owne self (after that ye haue suffered a litle affliction) make you perfect: settle, strength, and stablishe you

you. To hym be glory & dominion for ever and ever. Amen.

The Gospell.

Luc. XV.

Then resorted vnto him all the Publicans and Synners for to heare hym. And the Phariseis & Scribes murmured sayng. He receiveth synners, and eateth with them. But he put furthe this Parable vnto them, sayng: What manne among you hauyng an hundred shepe (if he lose one of them) doth not leaue ninetie and nyne in the wilderness, and goeth after that whiche is loste, vntill he fynde it: and whē he hath found it, he laieth it on his shoulders with ioye. And as sone as he cometh home, he calleth together his louers and neighbours, sayng vnto them: reioyce with me, for I haue found my shepe, whiche was lost: I saie vnto you, that likewise ioye shalbe in heauen ouer one sinner that repenteth, more then ouer nyntie and nyne iuste persones, whiche nede no repentaunce.

Either what woman (hauyng ten grotes, if she lose one) doth not light a candle, & swepe the house, and seke diligently till she find it: And when she hath found it, she calleth her louers and her neighbours together, sayng: Reioyce with me, for I haue found the grote whiche I had lost. Likewise I saie vnto you, shall there be ioye in the presence of the Angelles of God, ouer one synner that repenteth.

The .iiii. Sondaie.



M y soule cleaueth to the duste: O quicken thou me accordyng to thy worde.

Adheft pa
Ps. CXIX.

I haue knowleged my waies and thou hardest me: O teache me thy statutes.

Make me to vnderstande the waie of thy commaundmentes: and so shall I talke of thy wonderous workes.

My soule melteth auaie for very heuines: Comfort thou me accordyng vnto thy worde.

Take fro me the waie of lying: and cause thou me to make muche of thy lawe.

I haue chosen the waie of truthe: And thy iudgementes haue I laied before me.

I haue sticken vnto thy testimonies: O Lorde confounde

J. iiii.

me

me not.

I will runne the waie of thy commaundementes: when thou hast set my harte at libertie.

Glorie be to the father, and to the sonne. *et.*

As it was in the beginnyng, is now. *et. Amen.*

The Collect.

GOD the protector of all that trust in thee, without who nothing is strong, nothing is holy, increase and multiply vpon vs thy mercie, that thou beyng our ruler and guide we maie so passe through thynges temporall, that we finally loose not the thynges eternall: Graunt this heauenly father for Jesu Christes sake our Lorde.

The Epistle.

Roma VII.

I Suppose that the afflictions of this life, are not worthy of the glory, whiche shalbe shewed vpon vs. For the fervent desire of the creature abideth, looking when the sonnes of God shall appere, because the creature is subdued to vanitie, against the will therof, but for his will whiche hath subdued thesame in hope. For thesame creature shalbee deliuered from the bondage of corruption, into the glorious libertie of the sonnes of God. For wee knowe that euery creature groweth with vs also, and trauaileth in paine euen vnto this tyme: Not onely it, but wee also whiche haue the firste frutes of the spirite, mourne in our selves also, and waite for the adoption (of the children of God) euen the deliuerance of our bodies.

The Gospel.

Luce VI.

Eye mercifull as your father also is mercifull. Judge not and ye shall not be iudged: condemne not, and ye shall not bee condemned. For geue and ye shalbe forgiven. Geue and it shalbe geue vnto you, good measure and pressed doune, and shaken together and runnyng ouer, shall me geue into your bosomes. For with thesame measure that ye mete withall, shall other men mete to you again.

And he put furthe a similitude vnto them. Can the blynd lede the blind: do thei not both fall into the ditch? The disciple is not above his Master: euery man shalbe perfecte euen

as

as his Master is. Why seeest thou a mote in thy brothers eye but considerest not the beame that is in thyne awne eye: Either how canst thou saie to thy brother: Brother, let me pull out the mote that is in thyne eye, when thou seeest not the Beame that is in thyne awne eye. Thou ypocryte, cast out the beame out of thyne awne eye first, then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

The .v. Sondaie.

Teach me, O Lorde, the waie of thy statutes: And I shall kepe it vnto the ende. Legem pone.
Psalm. CXIX.

Geue me vnderstādyng, and I shall kepe thy law: yea, I shall kepe it with my whole harte.

Take me to go in the path of thy commaundementes: for therein is my desire.

Enclyne my harte vnto thy testimonies: and not to concupiscence.

Turne awaie myne eyes, least they beholde vanitie: And quicken thou me in thy waie.

Stablishe thy worde in thy seruānt: that I maie feare thee.

Take awaie the rebuke that I am afrayed of: for thy iudgements are good.

Behold my delight is in thy commaundementes: O quicken me in thy righteousnes.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning, is now, &c. Amen.

The Collect.

Graunt Lorde wee beseeche thee, that the course of this worlde may be so peaceably ordered by thy gouernaunce that thy congregation maie ioyfully serue thee in all Godly quietnes, through Iesus Christ our Lorde.

The Epistle.

Ey you all of one mynde, and of one harte, loue as brethren. 1 Pet. iii.

Be pitifull, be curteous (make) not rendyng euil for euil, or rebuke for rebuke: but contrariwise blesse, knowyng that ye are thereunto called, euen that ye should be heires of the blessing. For he that doth long after life, and loueth to see good daies, let hym refrain his tounge from

J. v.

euil

euill, and his lippes that thei speake no guyle. Let hym cō-
che we euill and doo good: Let hym seke peace, and ensue it.
For the eyes of the lord are ouer the righteous, and his ca-
res are open vnto their prayers. Again, the face of the Lord
is ouer them that do euill.

Moreover, who is it that will harme you, if ye folow that
whiche is good: yea, happie are ye, if any trouble happen vn-
to you for righteousnesse sake. Be not ye afraied for any ter-
ror of them, neither be ye troubled, but sanctifie the Lord
God in your hartes.

The Gospell

Luc. V.

I came to passe, that when the people pressed vpon
hym, to heare the woorde of God (he stode by the lake
of Genazareth) and sawe twoo shippes stande by the
Lakes side, but the Fishermen were gone out of them, and
wer washing their Nettes. And he entered into one of the
shippes (whiche perteyned to Symon) and praied hym,
that he would thrust out a litle from the lande. And he satte
downe, and taught the people out of the ship. When he had
left speakyng, he saied vnto Symon: Lanche out into the
depe, and lette slippe your Nettes to make a draught. And
Symon answered and saied vnto hym: Master, we haue la-
bored all night, and haue taken nothyng. Neuerthelesse, at
thy commandement, I will loce furth the Nette. And whē
thei had this doen, thei inclosed a great multitude of fishes.
But their Nette brake, and thei beckened to their felowes
(whiche were in the other shippe) that thei should come and
helpe them. And thei came and filled bothe the shippes that
thei sonke again.

When Symon Peter sawe this, he fell doune at Iesus
knees, sayng: lord go from me, for I am a synfull man. For
he was astonied, and all that were with hym at the draught
of fishes, whiche thei had taken, & so was also James and
Jhon the sonnes of zebede, whiche were parteners with
Symon. And Iesus saied vnto Symon: Feare not, from
hencefurthe thou shalt catche menne. And thei brought the
shippes to lande, and forsoke all and folowed hym.

The

The. vi. Sondaie.

Et thy louyng mercie come also vnto me, O lorde: Et ueniat.
 euen thy saluacion, accordyng vnto thy worde. Psal. C. xix.
 So shall I make answer vnto my blasphemers:
 for my trust is in thy worde.

O take not the worde of truth vtterly out of my mouth:
 for my hope is in thy iudgements.

So shall I alwaie kepe thy lawe: yea, for euer and euer.

And I will walke at libertie: for I seke thy commaundementes.

I will speake of thy testimonies also, euen before kynges:
 and I will not be ashamed.

And my delight shalbe in thy commaundementes: which
 I haue loued.

My handes also will I lift vp, vnto thy commaundementes
 which I haue loued: and my study shalbe in thy statutes.

Glorie be to the father, and to the sonne. &c.

As it was in the beginnyng, is now, &c. Amen.

The Collect.

GOD which hast prepared, to them that loue thee, suche
 good thynges, as passe al mānes vnderstandyng: poure
 into our hartes, suche loue to ward thee, that we louyng thee
 in all thynges maie obtaine thy promises, which exceede all
 that we can desire: through Iesus Christ our Lorde.

The Epistle.

Nowe ye not, that all we which are Baptized in Je- Rom. vi.
 su Christe, are Baptized to dye with hym: we are bu-
 ried then with hym by Baptisme for to dye: that like-
 wise as Christe was raised from death, by the glory of the fa-
 ther, euen so we also should walke in a newe life. For if wee
 be grafte in death like vnto hym: Euen so shall we be parta-
 kers of the resurrection: knowyng this, that our old man is
 crucified with hym also, that the body of synne, might viter-
 ly be destroyed, that hencefurthe we should not be seruaun-
 tes vnto synne. For he that is dedde, is iustified from synne.
 wherefore, if we be dedde with Christ, we beleue, that we
 shall also liue with hym, knowyng that Christ beyng raised
 from

from death, dieth no more. Death hath no more power ouer hym. For as touchyng that he died, he died concerning synne, once. And as touchyng that he liueth, he liueth vnto God: likewise, confidye ye also, that ye are ded, as touchyng sinne, but are alyue vnto God, through Iesus Christ our Lorde.

The Gospel.

Math. V.

Jesus saied vnto his disciples, except your righteousnesse excede the righteousnesse of the Scribes & Phariseis, ye cannot entre into the Kyngdō of heauen. Ye haue heard that it was said vnto them of the old tyme, thou shalt not kill: whosoener killeth shalbe in daunger of iudgement. But I saie vnto you: that whosoener is angry with his brother (vnadvisedly) shalbe in daunger of iudgement. And whosoener saie vnto his brother, Racha, shalbe in daunger of a counsaile. But whosoener saith, thou foole, shalbe in daunger of hell fire. Therefore, if thou offerest thy gift at the aultar, and there remembrest that thy brother hath ought against thee, leaue there thyne offering before the aultare, and go thy waie firste, and bee reconciled to thy brother, and then come and offere thy gift.

Agree with thyne aduersary quickly, whilest thou art in the waie with hym, least at any tyme the aduersary, deliuer thee to the Judge, and the Judge deliuer thee to the Minister, and then thou bee caste into prison. Verely I saie vnto thee, thou shalt not come out thence, till thou haue paid the uttermoste farthyng.

The. vii. Sondaie.

Memor esto.
Psalm. XIX.

I thinke vpon thy seruaunt, as concerning thy word wherein thou hast caused me to put my trust. The same is my comforte in my trouble: For thy worde hath quickened me.

The proude haue had me excedyngly in derisiō: yet haue I not shrynked from thy lawe.

For I remembred thine everlastyng iudgementes, O lorde: and receiued comfort.

I am horribly afraied: for the vngodly, that forsake thy lawe.

Thy Statutes haue been my songes: in the house of my pilgrimage

pilgrimage.

I haue thought vpon thy name, O lorde in the night season and haue kept thy lawe.

Thou haddest said: I kept thy commaundementes.

Thou wert the father, and to the sonne. &c.

As it was in the beginning, is now. &c. Amen.

The Collect.

O lorde of all power and might, whiche art the aucthour and geuer of all good thynges, graffe in our hartes the loue of thy name, increase in vs true Religion, nourishe vs with all goodnesse, and of thy greate mercie, kepe vs in the same: through Iesus Christ our Lorde.

The Epistle.

Speake grossly, because of the infirmitie of your flesh. Roma. vi.

I As ye haue geuen your membres seruauntes to uncleannesse and to iniquitie (from one iniquitie to another) euen so now geue ouer your membres seruauntes vnto righteousnesse, that ye may bee sanctified. For when ye were seruauntes of synne, ye were boyde of righteousnesse. What fruit had ye then in those thynges, wherof ye are now ashamed? For the ende of those thynges are death. But now are ye deliuered fro synne, and made the seruauntes of God, and haue your fruit to bee sanctified, and the ende euerlasting life. For the reward of synne is death, but eternal life is the gift of God: through Iesus Christ our Lorde.

The Gospell.

In those daies, when there was a very great compaignie, and had nothyng to eate, Iesus called his Disci- Math. viii.

I ples vnto hym, and saied vnto them: I haue compassion on the people, because they haue been now with me. iiii. daies, and haue nothyng to eate: And if I sende them away fastyng, to their awayne houses, they shall faint by the waye, for diuerse of the came from farre. And his disciples answered hym: where should a man haue bread here in the wilderness, to satisfie these? And he asked them, how many loaves haue ye? They saied seuen. And he commaunded the people to sitte doune on the grounde. And he tooke the seuen loaves

And

And when he had geuen thanks, he brake and gaue to his disciples to set before them. And thei did set them before the people. And thei had a few small fishes. And when he had blessed, he commaunded them also to be set before them. And thei did eate, and wer sufficed. And thei take vp of the broke meate that was left, seven Baskets full. And thei that did eate wer aboute foure thousande. And he sent them awaie.

The. viii. Benedicte.

Portio nra.
psal. c. xix.

Thou art my portion, O Lorde. I haue promised to kepe thy lawe.

I made my humble petition in thy presence with my whole harte: O be mercifull vnto me, accordyng vnto thy worde.

I calmyne a wile waies to remembraunce: and turne my feet vnto thy testimonies.

I made hast: and prolonged not the tyme to kepe thy commaundementes.

The congregacions of the vngodly haue robbed me: but I haue not forgotten thy lawe.

At midnight will I rise, to geue thanks vnto thee: Because of thy righteous iudgements.

I am a compaignion of all them that feare thee: and kepe thy commaundementes.

The yearth, O Lorde, is full of thy mercie: O teache me thy statutes.

Glorie be to the father, and to the sonne. &c.

As it was in the beginnyng, and is now. &c. Amen.

The Collect.

GOD whose prouidence is neuer deceined, wee humbly beseeche thee, that thou wilt put awaie from vs all hurtfull thynges, and geue those thynges whiche bee profitable for vs: through Iesus Christ our Lorde.

The Epistle.

Roma. viii.

Bethen, we are debtors not to the fleshe, to liue after the fleshe. For if ye liue after the fleshe, ye shall dye. But if ye (through the spirit) do mortifie the deedes of the body, ye shall liue. For as many as are led by the spirit of

of God, they are the sonnes of GOD: For ye haue not recey-
ued the spirite of bondage to feare any more, but ye haue re-
ceiued the spirite of adoption, wherby we crye: Abba father
The same spirit certifieth our spirite, that we are the sonnes
of God, If we be sonnes, then are we also heires, the heires
meane of God, and heires annexed with Christ, if so bee that
we suffer wth hym, that we maie be also glorified together
wth hym.

The Gospell.

Beware of false Prophetes, whiche come to you in she-
pes clothynge, but inwardly they are rauenynge wol-
ues. Ye shall knowe them by their frutes. Do men
gather Grapes of thornes: Or fygges of Thistles: Euen so
euery good tree bringeth furth good frutes: But a corrupt
tree bringeth furthe euill frutes. A good tree cannot bring
furthe bad frutes, neyther can a bad tree bring furthe good
frutes. Euery tree that bringeth not furth good fruite, is he-
wen doune and caste into the fire. wherefore, by their frutes
ye shall know the. Not euery one that saith vnto me, Lorde,
Lorde, shall entre into the kyngdom of heauen: But he that
doeth the will of my father whiche is in heauen, he shall en-
tre into the kingdom of heauen.

The ix. Sondaie



Lorde, thou hast delt graciously with thy ser-
uaunt: Accordyng vnto thy worde.

O learne me true vnderstanding, and know-
lege: For I haue beleued thy commaundementes.
Before I was troubled I wēt wrong: But
nowe I haue kept thy worde.

Thou art good and gracious: O teache me thy statutes.
The proude haue imagined a lie against me: But I wil
keepe thy commaundementes with my whole harte.

Their hart is as fat as braunc: But my delight hath been
in thy lawe.

It is good for me that I haue been in trouble: that I may
learne thy statutes.

The lawe of thy mouth is deerer vnto me: then thousan-
des

bes of gold and siluer.

Glorie be to the father, and to the sonne. &c.

As it was in the beginnyng, is now. &c. Amen.

The Collect.

Graunt to vs Lorde we beseeche thee, the spirit to thinke and do alwaies suche thynges as bee rightfull, that we whiche cannot be without thee, maie by thee be able to liue accordyng to thy will: through Iesu Christ our Lorde.

The Epistle.

1 Cor X.

Rethren, I would not that ye should bee ignorant how that our fathers wer all vnder the cloude, and al passed through the sea, and were all Baptized vnder Moyses in the Cloude, and in the sea, and did all eate of one spirituall meate, and did all drinke of one spirituall drinke. And thei dranke of the spirituall rocke that folowed them, whiche rocke was Christe. But in many of theim had God no delight. For thei wer ouerthrowen in the wilderness.

These are ensamples to vs, that we should not lust after euill thynges, as thei lusted. And that ye should not be worshippers of Images, as wer some of theim, accordyng as it is written. The people satte doune to eate and drinke, and rose vp to plaie. Neither let vs bee defiled with fornicacion, as some of them wer defiled with fornicacion, and fel in one daie, thye and twentie thousande. Neither let vs tempt Christ as some of them tempted, and wer destroyed of Serpentes. Neither murmur ye, as some of them murmured, and wer destroyed of the destroyer.

All these thynges happened vnto theim for ensamples: But are written to put vs in remembraunce, whom the endes of the worlde are come vpon. wherefore let hym that thynketh he standeth, take heed least he fall. There hath none other temptation taken you, but suche as folowed the nature of man. But God is faithfull, whiche shal not suffre you to bee tempted aboue your strength: But shal in the midde of temptation make a waie, that ye maie bee able to beare it.

The Gospel.

Jesus

Jesus said vnto his Disciples there was a certein rich man whiche had a Steward, and the same was accused vnto hym, that he had wasted his goodes. And he called him, and saied vnto hym: How is it, that I heare this of the? Geue accomptes of thy Stewardship, for thou maiest be no longer Steward. The Steward sayed within hymselfe, what shall I do: for my master taketh awaye from me the Stewardship. I cannot dig, and to beg I am ashamed, I wote what to do, that whē I am put out of the Stewardship, thei may receiue me into their houses.

So when he had called all his masters debtors together he saied vnto the first, how muche owest thou vnto my master? And he sayed an hundreth Tunnes of oyle. And he saied vnto him, take thy byl, and sit doune quickly, & wyte fiftie. Then saied he to another, howe muche owest thou? And he saied an hūdred Quarters of wheate. he said vnto him, take thy byl and write foure skore. And the lord commēded the vniuste Stewarde, because he had doen wylely. For the chyldren of this worlde are in their nation, wylser then the children of light. And I saie vnto you: Make you frendes of the vnrightheous Hammon, that when ye shall haue nede, thei may receiue you into euerlastig habitaciōs.

The .x. Sondag.



hy hādes haue made me & fashioned me: O geue me vnderstanding, that I may learne thy commaundementes. Manus. Psal. C. xix.

They that feare the wyll be glad, when they se me: Because that I haue put my trust in thy worde.

I knowe, O lorde, that thy iudgementes are right: And that thou of very faithfulness, hast caused me to be troubled.

O let thy mercifull kyndnes be my comfort: According vnto thy worde vnto thy seruannt.

O let thy louing mercies come vnto me, that I may liue: For thy lawe is my delight.

Let the proude bee confounded, for they go wickedly aboute to destroye me: But I will bee occupied in thy commaundementes.

Let suche as feare the, and haue knowe thy testimonies
Be turned vnto me.

O let my hart be found in thy statutes: that I be not a-
shamed.

Glorie be to the father and to the. &c. As it was in the. &c.

The Collect.

Let thy mercifull eares, O Lorde, be open to the pray-
ers of thy humble seruauntes, and that they may obteyn
their petitions, make theim to aske suche thinges as shall
please the: through Iesus Christ our Lorde.

The Epistle.

1 Cor. xij.

Concerning spirituell thynges (brethren) I would
not haue you ignorant. Ye knowe that ye were Ge-
tiles, and wet your waies vnto domine ymages, eue
as ye were led. Wherefore I declare vnto you that no man
speaking by the spirite of God, desieth Iesus. Also no man
can saie, that Iesus is the Lorde, but by the holy ghost.
There are diuersities of giftes, yet but one spirite. And the-
re are differences of administracions, & yet but one Lorde
and there are diuerse maners of operaciōs, and yet but one
God, whiche worketh all in all.

The gift of the spirite is geue to every mā, to edifie with
all. For to one is geuen through the spirite, the utteraunce
of wisdom, to another is geuen the utteraunce of knowlege
by thesame spirite: To another is geuen faithe by thesame,
spirite. To another the gift of healing by thesame spirite.
To another power to do miracles: To another to Pro-
phesie: To another Judgement to discern spirites. To an-
other diuerse tongues. To another the interpretacion of
tongues: But these all worketh even the selfsame spirite,
deuiding to every man a severall gift, euen as he wyl,

The Gospel.

Luc. xix.

And when he was come nere to Ierusalem, he be-
held the Citie, and wept on it, sayng: If thou had-
dest knowen those thynges, whiche belong vnto thy
peace, eue in this thy daie, thou wouldest take hede. But now
are

are they hid from thine eyes. For the dayes shall come vnto the, that thy enemies shall also cast a banke about the and compass the rounde and kepe the in on every side, and make hee even with the ground, and thy chyldren which are in the. And they shal not leaue in the one stone vpon a nother, because thou knowest not the tyme of thy visitacion. And he went into the Temple, and began to cast out them that solde therein, and them that bought sayng vnto them: It is writte, my house is the house of praiser: but ye haue made it a den of theues. And he taught daily in the temple.

The. xi. Sondaye.



My soule hath longed for thy saluacion: and I haue had a good hope, because of thy worde.

Defect. Ps. l.
C. xix.

My eyes long sore for thy worde sayng: O when wilt thou comforte me.

For I am become like a Worle in the smoke: yet do I not forget thy statutes.

How many are the dayes of thy seruantes: when wilt thou be auenged of them that persecute me.

The priuies haue digged pittes for me: whiche are not after thy lawe.

All thy commaundementes are true: They persecute me falsely, O be thou my helpe.

They had almoste made an ende of me vpon yearch: But I forsake not thy commaundementes.

O quicken me after thy louing kindnes: and so shall I kepe the testimonies of thy mouth.

Glorie be to the father. &c. As it was in the begin. &c.

The Collect.

GOD whiche declarest thy almightye power, moste chiefly in shewing mercye and pitye: Geue vnto vs abundantly thy grace, that we runnyng to thy promises, maie be made partakers of thy heauenly treasure: through Iesus Christ our Lorde.

The Epistle.

Then as pertainyng to the Gospel, which I preached vnto you, whiche ye haue also excepted, and in the which ye continue, by the which ye are also saued,

R. ij.

I do

I do you to wete after what maner I preached vnto you: if ye kepe it, excepte ye haue beleued in vain. For first of al I deliuered vnto you, that which I receiued, how that Christ died for our sinnes, agreeing to the scriptures: And that he was buried, and that he rose again the third day according to the scriptures: and that he was seen of Cephas, then of the. xii. After that was he seen of more then fife. C. brethren at once, of whiche many remain vnto this daye, and many are faile a slepe. After that appeared he to James, then to all the Apostles. And last of al he was seen of me, as of one that was borne out of due tyme. For I am the least of the Apostles, whiche am not worthy to be called an Apostle, because I haue persecuted the congregacion of God. But by the grace of God, I am that I am. And his grace which is in me: was not in vain. But I labored more abundantly then thei all, yet not I but the grace of God which is with me. Therefore, whether it were I or they, so we preached; and loye haue beleued.

The Gospel.

Luc. xxiil.

Christ told this parable vnto certain whiche trusted in themselves, that they were perfect and, despised others. Two men went vp into the temple to praye, the one a Pharise, and thother a publican, The Pharise stode and prayed thus with himself. God I thank thee that I am not as other men are, extortioners, vnjust, adulterers, or as this publican, I fast twice in the weeke: I geue tith of al that I possesse. And the publican standing a farre of would not lyfte vp his eyes to heauen, but smote his brest sayng: God be mercifull to me a sinner. I tell you, this man departed home to his house iustified more then the other. For every man that exalteth hymselfe shalbe brought lowe: And he that humbleth hymselfe shalbe exalted.

The. xii. Sondaye.

Interim the
Psal. C. xii.

Loide, thy worde: endureth for ever in heauen. Thy trueth also remayneth from one generation to another: thou hast laied the foundacio of the yearth and it abideth.

They

They continue this daie, according to thine ordinaunces:
For all thinges serue the.

If my delite had not been in thy lawe: I should haue perished in my trouble.

I wil neuer forget thy commaundementes: for with them thou hast quickened me.

I am thyne, O thou saue me: For I haue sought thy commaundementes.

The vngodly layed wayte for me to destroy me: But I will consider thy testimonies.

I see that all thinges come to an ende: But thy commaundementes are exceeding brode.

Glorie be to the father, and to the sonne and to the .*fc.*

As it was in the beginning, is now. *fc.*

The Collect.

A Almighty and euerlastyng God, whiche art alwayes more ready to here then we to praye, and art wont to geue more then ether we desire or deserue: powre doune vpon vs the aboundaunce of thy mercie, forgyuing vs those thinges wherof our conscience is afraid, and geuing vnto vs that that our prayer dare not presume to aske, thorough Iesus Christ our Lorde.

The Epistle.

Wherewith haue we through Christ to Godward, not 1 Cor. 13. that we are sufficient of our selves, to thinke any thing, as of our selves, but yf we bee able vnto any thing, the same cometh of God, which hath made vs able to minister the New testament, not of the letter, but of the spirite: For the letter killeth, but the spirite geueth life. If the ministracion of death through the letters figured in stones was glorious, so that the chyldren of Israel could not behold the face of Moses, for the glory of his countenance (which glory is doone a waie) why shal not the ministracion of the spirite be muche more glorious, for if the ministracion of condemnation be glorious, muche more dooeth the ministracion of righteousnes excede in glory.

The Gospel.

L. iij.

Iesus

Mat. vii.

Jesus departed from the coastes of Tirt and Sidon,
 and came vnto the sea of Galile, thorow the middes
 of the coastes of the .x. cities. And they brought vnto
 hym one that was deaffe, and had an impediment in his
 speache, and they prayed hym to putte his hande vpon him
 And when he had taken hym aside from the people, he put
 his fingers into his eares, and did spyt, and touched his
 tounge and looked vp to heauen and sighed, and said vnto
 him: Ephata, that is to saye be opened. And straight waye
 his eares were opened, and the string of his tounge was
 loosed, and he spake plain. And he commaunded them that
 they should tell no man. But the more he forbade them, so
 muche the more a greate deale they published, sayng: he
 hath doen all thinges well, he hath made bothe the deaffe
 to heare, and the dumme to speake.

C. The. xiii. Sondaye.

Quomodo dis
 Mal. c. xix.

O Lord, what loue haue I vnto thy lawe: All the
 daye long is my studie in it.

Thou, through thy commaundementes hast
 made me wylse then mine enemies: For they are
 euer with me.

I haue more vnderstandyng then my teachers: For thy
 testimonies are my study.

I am wylse then the aged: Because I kept thy commaun-
 dementes.

I haue refrained my feete from euery euell waie: that I
 may kepe thy worde.

I haue not synked from thy iudgementes: For thou
 teachest me.

How sweete are thy wordes vnto my throte: yea, swee-
 ter then hony vnto my mouth.

Through thy commaundementes I get vnderstandyng:
 therefore I hate all wicked wayes.

Glory be to the father. &c. As it was in the begyn. &c.

The Collect.

A Almighty and mercifull God, of whose onely gifte it
 cometh, that the faithful people do vnto the true and
 laudable seruice: Grantt we beseeche thee that wee maye
 so

so runne to thy heauenly promyses, that we sayle not finally to attaine the same: Through Iesus Christ our lord.

The Epistle.

O Abraham and his seede were the promises made. Gal. iii.
He saith not in his seedes, as many: But in thy seede, as of one, whiche is Christ. This I saie, that the Lawe whiche began after ward, beyond foure hundred & thirtie yeres, doeth not disannull the Testament that was confirmed afore of God vnto Christ ward, to make the promise of none effecte. For yf the inheritance come of the Lawe, it cometh not now of promises. But God gaue it to Abraham by promises. Wherefore then serueth the Lawe? The Lawe was added because of transgression (till the seede came, to whom the promise was made) and it was ordeigned by Angells in the hand of a mediator: A mediator is not a mediator of one: But God is one. Is the lawe then agaynst the promise of God? God forbid. For if there had ben a lawe geuen, whiche could haue geuen lyfe: then no doubt righteousnes should haue come by the lawe. But the scripture concludeth all chynges vnder synne, that the promise by the faithe of Iesus Christ, should be geuen vnto them that beleue.
The Gospel.

Appie are the eyes which see the thinges that ye see. Luc. x.
For I tell you, that many Prophetes and Kynges haue desyred to see those thinges whiche ye see, and haue not seen them, and to heare those thinges whiche ye heare, and haue not heard them.

And behold a certain Lawyer stode by and tempted hym, sayng: Master, what shall I doo to inherite eternall life? He saied vnto hym: what is written in the Lawe, how readest thou, and he answered and saied: Loue the Lorde thy God with all thy harte, and with all thy soule, & with all thy strength, and with all thy minde: And thy neighbor as thy self. And he saied vnto hym: Thou hast answered right. This do and thou shalt liue: But he willing to iustifie hymself, saied vnto Iesus: And who is my neighbour? Iesus answered and saied: A certain man descended from

Jerusalem to Hierico, and fell among theues, whiche robbed him of his raiment and wounded him & departed, leaving hym half ded: And it chaunced that there came doune a certain priest that same waye, and when he sawe hym he passed by. And like wise a Levite, when he went nye to the place, came and looked on hym, and passed by. But a certain Samaritaine as he journeyed, came vnto hym, and when he sawe hym, he had compassion on hym and went to and bounde by his woundes, and poured in Oyle and Wyne, & set hym on his owne beast, and brought hym to a common Inne, & made prouision for hym. And on the morow, when he departed, he toke out two pce, & gaue the m to the host, and said vnto hym: Take care of hym, & whatsoeuer thou spendest more, when I come again I wyll recompense thee. Which now of these thre thinkest thou was neighbor vnto him that fel among the theues? And he said he that shewed merce on him. Then said Iesus vnto hym: Go, and doo thou lyke wyle. ¶ The .xiiij. Sondaye.

Lucerna pedi-
bus meis. Psal.
Cxxx

His worde is a Lanterne vnto my feete: And a light vnto my pathes.
I haue swoyne: and am stedfastly purposed to kepe thy righteous iudgmentes.

I am troubled about measure: quicken me O lord accordyng vnto thy worde.

Let the fre wyl offeringes of my mouth please thee, O Lord: And teache me thy iudgmentes.

My soule is alway in my hand: yet do I not forget thy law.

The vngodly haue laid a snare for me: but yet I warued I not from thy commaundementes.

Thy testimonies haue I claimed as mine heritage for euer: And why? They are the very ioye of my harte.

I haue applied my hart to fulfill thy statutes alway: Euen vnto the ende.

Glorie be to the father. &c. As it was in the begin. &c.

The Collect.

A Almighty & euermlasting God, geue vnto vs the increase of faith, hope, and charitie, and that we maie obteigne that

that which thou dost promise: Make vs to lone that which
thou dost commaunde, through Iesus Christ our lord.

The Epistle.

Saie walke in the spirite, and fulfyll not the lust of ^{Gal. 5.}
the flesh. For the flesh lusteth contrary to the spirite,
and the spirite contrary to the flesh: These are con-
trary one to the other, so that ye cannot doo whatsoever ye
would. But and if ye be led of the spirit, then are ye not vn-
der the lawe. The dedes of the flesh are manifest, which
are these, adultery, fornicacion, uncleennesse, wantonnesse,
worshipping of images, witchcraft, hatred, beryaunce,
zele, wrath, strife, seditions, sectes, enuiyng, murder, bron-
hannes, glottony, and such like: Of the whiche I tell you
before, as I haue told you in times past, that they whiche
commit such things, shall not be inheritours of the king-
dome of God. Contrarily, the fruite of the spirite, is loue,
ioye, peace, long suffering, gentlenesse, goodnes, faithfulnes
mekenes, temperaunce. Against such there is no law. They
truly that are Chrises, haue crucified the flesh wth the
affections and lustes.

The Gospel.

Ad it chaunced as Iesus went to Jerusalem that he ^{Luc. XVII.}
passed through Samaria & Galile. And as he entred
into a certaine toun, there met hym ten men that
were lepers: Whiche stood a farre of, and put forth theyr
voices and said: Iesu Master haue mercie vpon vs. when
he sawe them, he saied vnto them: go nye to your selves vnto
the priests. And it came to passe, that as they went, they
were censed. And one of them, when he sawe that he was
censed, turned backe againe, & with a lowde voyce prayled
God, & fell down on his face at his fete, & gaue him thākes.
And the same was a Samaritane. And Iesus answered,
and saied: are there not ten censed? But where are those. i.e.
There are not founde that returned againe to geue God
praise saue only this straunger. And he saied vnto hym:
arise go thy way, thy faith hath made the whole.

The xv. Sondag.

Isa. xlix.
v. 19.

Hate them that imagine euell thinges: But thy lawe do I loue.

Thou art my defence and shield: And my trust is in thy worde.

Away fro me ye wicked: I wyll kepe the commaundementes of my God.

Stablish me according vnto thy woorde, that I maye liue: And let me not disappointed of my hope.

Holde thou me vp, & I shalbe safe: yea, my delight shalbe euer in thy statutes.

Thou hast troden doune all them that departe from thy statutes: For they imagine but deceipt.

Thou puttrest away all the vngodly of the earth lyke drosse: Therefore I loue thy testimonies.

My flesh trembled for feare: And I am afraied of thy iudgementes.

Glory be to the father and to the. &c. As it was in the. &c.

The Collect.

Kepe we beseeche the Lord thy churche with thy perpetual mercie, and because the frailtie of man without the cannot but fal: Kepe vs euer by thy helpe, and leade vs to all thynges profitable to our saluation: Through Iesus Christ our Lord. Amen.

The Epistle.

Gal. vi.

Esee, how large a letter I haue written vnto you, with mine owne hand. As many as desire withoutward apperaunce to please carnally, the same constrainne you to be circumcised, onely least they should suffre persecution for the crosse of Christ. For they themselves whiche are circumcised kepe not the lawe, but desire to haue you circumcised, that they myght reioyce in your flesh.

God forbid that I should reioyce, but in the crosse of our lord Iesu Christ, whereby the worlde is crucified vnto me, and I vnto the worlde. For in Christ Iesu neither circumcision auaileth any thing at all, nor vncircumcision: But a newe creature. And as many as walke according vnto this rule, peace bee on them, and mercye, and vpon Israel

raell that parteineth to God. From hencefurth, let no man put me to busines: For I beare in my body the markes of the lord Iesu. Brethren, the grace of our lord Iesu Christ be with your spirite. Amen.

The Gospel.

No man can serue two maysters, for either he shall hate the one and loue the other, or els leane to the one, and dispise the other: ye cannot serue God & Ma^hmon. Therefore I saye vnto you: be not carefull for your life, what ye shal eat or drinke, nor yet for your body, what raiment ye shal put on. Its not the life more worth then meate, and the body more of value then raiment: Behold, the foules of the aire, for thei sowe not, neither do they reape, nor carry into the Barne: And your heavenly father feedeth theim. Are ye not muche better then they?

Whiche of you (by taking carefull thought) can adde one cubice vnto his stature: And why care ye for rayment: confidre the lilies of the fiede how the growe, They labo^r not: neither do they spinne. And yet I saye vnto you, that euen Salomon in all his royaltie was not clothed lyke one of these, wherfore, if God so clothe the grasse of the field (which though it stand to day, is to morow cast into f^ornace:) shal he not much more do the same for you, O ye of litle faith: Therfor take no thought, sayng: what shal we eat, or what shal we drinke, or where with shal we be clothed: After all these thinges do the Gentiles seke. For your heavenly father knoweth that ye haue nede of al these thinges. But rather seke ye first the kyngd^om of God & the righteousnes therof, & all these thinges shalbe ministred vnto you. Care not then for the morow, for to morow day shal care for it selfe: Sufficient vnto the daie is the trauaile therof.

The xvi. Sondaye.



Deale with the thyng that is lawfull and right: Feci iudicium

O geue me not ouer vnto mine oppressours. Psal. C. xix

Make thou thy seruaunt to delight in that which is good: That the proude do me no wrong.

Nine eyes are wasted awaie with loking for thy health:

And

And for the worde of thy righteousness.

O deale with thy seruante according vnto thy louyng mercie: And teache me thy statutes.

I am thy seruante, O graunt me vnderstanding: that I maie knowe thy testimonies.

It is tyme for the lord to laye to thine hande: For they haue destroyed thy lawe.

For I loue thy commaundementes: Aboue Gold and precious stone.

Therefore hold I straight all thy commaundementes: And all falsse wayes I bitterly abhorre.

Glorie be to the father, and to the sonne and to the .*sc.*

As it was in the beginning, is now and euer. *sc.* Amen.

The Collect.

Lorde we beseeche the, let thy continuall pitie clemencie defende thy congregacion, and because it cannot continue in safetie without thy succour, preserve it evermore by thy helpe and goodnesse, through Iesus Christ our lord.

The Epistle.

Eph. iii.

Desire that you faint not because of my tribulations that I suffer for your sakes: whiche is your praise.

For this cause I bowe my knees vnto the father of our lord Iesus Christ, whiche is father of all, that is called father in heauen and in earth, that he would graunt you accordyng to the riches of his glory, that ye may be strengthened with might by his spirite in the inner man, that Christ may dwel in your hartes by faith, that ye being rooted and grounded in loue, might be able to comprehend with all sanctes what is the bredth and length, depth & height: and to knowe the excellent loue of the knowlege of Christ, that ye might bee fulfilled with all fulnes, which cometh of God. vnto hym that is able to do exceeding aboundantly above al that we aske or thinke, according to the power that worketh in vs, be praise in the congregacion by Christ Iesus throughout all generacions fro tyme to tyme. Amen.

The Gospel.

And

And it fortuneth that Iesus went into a citie called Naim, and many of his disciples wēt with hym and muche people. When he came nie to the gate of the citie, behold there was a dead mā cried out which was the onely sonne of his mother, and she was a widowe, & muche people of the citie was with her. And when the lord sawe her, he had compassion on her, and said vnto her, wepe not. And he came nye & touched the coffin, & they that bare hym stode still. And he said, yong mā, I saie vnto the aryse. And he that was ded, sat vp, and began to speke. And he deliuered him to his mother. And there came a feare on them all, and they gaue the glory vnto God, sayng: A greate prophete is risen by among vs, and God hath visited his people. And this rumor of him went furthe thoroughout all Iury, and through out all the regions whiche lye round aboute.

The. xviij. Sondaye.

Thy testimonies are wonderfull: Therfore doeth my soule kepe theim.

Mirabilia f. d. c. xix.

When thy worde goeth furth: It geueth light and vnderstanding euen vnto the symple.

I opened my mouthe and drue in my breath: For my delight was in thy commaundementes.

O loke thou vpon me, and be merciful vnto me: As thou blesst to do vnto those that loue thy name.

Order my steppes in thy worde: And so shall no wickednes haue dominion ouer me.

O deliuer me from the wrongful dealinges of men: And so shall I kepe thy commaundementes.

Shewe the light of thy countenance vpon thy seruaunt: And teache me thy statutes.

Myne eyes gush out with water: Because me kepe not thy lawe.

Glorie be to the father. &c. As it was in the begin. &c.

The Collect.

I O did we pray the that thy grace maie alwaies preuent, and folowe vs, and make vs continually to bee geuen to

to

to all good workes through Jesus Christ our lord.

The Epistle.

Eph. iij.

(whiche am a prisoner of the lordes) exhort you, that ye waite worthy of the vocation, where with ye are called with all lowlinesse and mekenesse: with humblenes of mind, forbearing one another through loue, and be diligent to kepe the vnitie of the spirite, through the bond of peace, being one body & one spirite, eue as ye are called in one hope of your calling. Let there bee but one Lord, one faith, one Baptisme, one God and father of all, whiche is aboue all, and through all, and in you all.

The Gospel.

Luc. xij.

I chaunted that Jesus wente into the house of one of the chief Pharises, to eate breade on the Sabbath daie: And they watched him. And behold there was a certain man before hym, whiche had the Droisie. And Jesus answered and spake vnto the Lawiers and Pharises, sayng: Is it lawfull to heale on the Sabbath daie? And they helde their peace. And he tooke him and healed him, and let him go, and answered them, sayng: whiche of you shall haue an Asse or an Oxe fallen into a pit, & wyll not straight waie pull hym out on the Sabbath daie? And they could not answer him agayn to these thynges. He put forth also a similitude to the gestes, when he marked howe they pleased to be in the highest romes, & sayed vnto them: when thou art bidde of any mā to a wedding, sit not doune in the highest rōme, leaue a more honorable mā then thou, be bidden of him, & he that bad him and the come and saie to the geue this man rōme & thou begin with shame to take the lowest rōme. But rather when thou art bidde, go and sit in the lowest rōme, that whē he that bad the cometh he maye saie vnto the, friend sit vp hygher. Then shalt thou haue worshyp, in the presente of the that sit at meate with the. For whosoever exalteth himselfe, shalbe brought lowe, and he that humbleth hymselfe, shalbe exalted.

The. xliij. Sondaye.

Righteous



Righteous art thou, O lord: And true is thy iudgement. *in istis et dicit
Psal. C. xix.*

The testimonies that thou hast commaunded:
Are exceeding righteous and true.

My zeale hath euen consumed me. Because myne enemies haue forgotten thy wordes.

Thy worde is tried to the bittermoste: And thy seruante loneth it.

I am small, and of no reputacion: yet do not I forget thy commaundementes.

Thy righteousness is an everlasting righteousness: and thy lawe is the trueth.

Trouble and heuines haue taken hold vpon me: yet is my de lyght in thy commaundementes.

The righteousness of thy testimonies is everlasting: O graunt me vnderstanding and I shall lyue.

Glorie be to the father. &c. As it was in the begin. &c.

The Collect.

Lorde we beseeche the, graunt thy people grace to auoide the infections of the deuell, and with pure hart & mind, to folowe the, the only God: through Iesus Christ our lord.

The Epistle.

Thanke my God alwayes on your behalf, for the grace of God, whiche is geuen you by Iesus Christ, that in all thinges ye are made ryche by hym, in all vtterance, and in all knowlege, by the whiche thinges, the testimony of Iesus Christ, was confirmed in you, so that ye are behind in no gift, waiting for the appering of oure Lord Iesus Christ, whiche shall also strength you vnto the ende, that ye maie be blameles, in the daye of the coming of our Lord Iesus Christ. *1. Cor. 1.*

The Gospel.

When the Pharises had hard, that Iesus did put the Saduces to silēce, they came together, & one of them (whiche was a doctoz of lawe) asked hym a question, emptyng hym, and sayng: Master, whiche is the greatest com *Mat. 23.*

commandement in the lawe: Jesus saied vnto him: thou shalt loue the lord thy God with all thy harte, and with all thy soule, and with all thy minde. This is the first & greatest commandement. And the second is lyke vnto it. Thou shalt loue thyne neighbour as thy selfe. In these two commandementes hang all the lawe & the prophetes. While the Phariseis were gathered together, Jesus asked them sayng: what thincke ye of Christ, whose sonne is he: They sayd vnto hym, the sonne of Dauid. He sayed vnto them, how then doth Dauid in spirite, call him Lord sayng: The Lord saied vnto my Lord, sit thou on my right hande tyll I make thyne enemyes thy footstole. If Dauid then call hym Lord, how is he then his sonne: And no man was able to aunswere hym any thing, neither durst any man (fro that daye furth) aske hym any mo questions.

The. xix. Sondaye.

Clement, 1st.
C. xix.

Call with my whole hart: heare me O Lord, I wyl kepe thy statutes.

Yea euen vpon the do I call: help me and I shall kepe thy testimonies.

Early in the morning do I cry vnto the: for in thy word is my trust.

Myne eyes preuent the night watches: that I might be occupied in thy wordes.

Heare my voice (O Lord) accordyng vnto thy louyng kyndnes: quicken me according as thou art wont.

They drawe nye that of malice persecute me: & are farre from thy lawe.

Be thou nie at hande, O lord: for all thy commandementes are true.

As concernyng thy testimonies, I haue knowen long since: that thou hast grounded them for ever.

Glory be to the father. &c. As it was in the. &c.

The Collect.

God, forasmuche as without the, we are not able to please the: graunt that the working of thy mercye, may in all thynges direct & rule our hartes: through Jesus. &c.

The

The Epistle.

Hys I saie and testifie through the Lorde, that ye ^{Ephe.iii.} henceforth walke not as other Gentiles walke, in vanitie of their mynde, whyle they are blynded in theyr vnderstandyng, beyng farre from a godly lyfe, by the meanes of the ignorācie that is in them, and because of the blyndnes of their hartes, whiche beyng past repentance, haue geuen them selues ouer vnto wantonnesse, to worke all maner of vncleannes, euen wyth greedines. But ye haue not so learned Christ. If so be that ye haue hearde of hym, and haue been taught in hym, as the trueth is in Iesu: (as concernyng the conuersacion in tyme past) to laye from you that olde man, whiche is corrupt, accordyng to the deceivable lustes. To be renued all in the spirit of your mind, and to put on that newe man, whyche after God is shapen in righteousnes and true holynes. Wherefore, put away lying and speake euery man truth vnto his neighboz, forasmuche as we are membez one of another. Bee angry and synne not: Let not the Sunne go doune vpon your wrath, neither geue place to the backbiter, let him that stole, steale no more but let him rather laboꝝ with his handes, the thing whiche is good, that he maie geue vnto hym that nedeth.

Let no fylthy comunicacion procede out of your mouth: But that which is good to edifie with all, as oft as nede is, that it may minister grace vnto the hearers. And greue not ye the holy spirite of God, by whome ye are sealed vnto the daie of redemption. Let all bytternes and fearnes, and wrath, and roaryng, and cursed speakyng, be put away fro you, with all maliciousnes. Be ye curteous one to another mercifull, forgemyng one another, euen as god for Christes sake hath forgiven you.

The Gospel.

Iesus entred into a Shyp, and passed ouer, and came ^{Math. ix.} into his awne citie: And behold, thei brought to hym a man, sycke of the Palsey, lyng in a bed. And when Iesus sawe the fayth of them, he sayed to the sycke of the Palsey: sonne be of good cheere, thy synnes be forgiven the.

L.i.

And

And behold, certain of the scribes said within themselves: This man blasphemeth. And when Jesus sawe their thoughtes, he sayed: Wherefore thynke ye euill in your heartes: Whether is it easier to saie, thy sinnes be forgiven thee, or to saie arise and walke? But that ye may know, that the sonne of man hath power to forgive sinnes in yerth: Then sayeth he to the sycke of the Dalley: Arise, take vp thy bed, and go vnto thyne house. And he arose, and departed to his house: but the people that sawe it, meruailed and glorified God, whiche had geuen suche power vnto men.

The .xx. Sondaie.

Vide humilitatem
domini meum.
Psalm CXIX



Consider myne aduersitie, and deliuer me: For I do not forget thy lawe.

Avenge thou my cause and deliuer me: quicken me accordyng vnto thy worde.

Health is farre from the vngodly: For they regarde not thy statutes.

Great is thy mercy, O lord: quicken me as thou art wont

Many there are that trouble me and persecute me: yet do not I swaue from thy testimonies.

It greueth me when I see the transgressours: Because they kepe not thy lawe.

Confidre, O Lord, howe I loue thy commaundementes: O quicken me, accordyng to thy louyng kyndnes.

Thy worde is true from everlastyng: All the iudgements of thy righteousnes endureth for ever.

Glorie be to the father. &c. As it was in the. &c. Amen.

The Collect.

Almightie and merciful god, of thy bountifull goodnes, kepe vs from al thinges that may hurt vs, that wee beyng ready bothe in body and soule: maie wyth free hartes accomplish those thinges, that thou wouldest haue done: through Iesus Christ our Lord.

The Epistle.

Eph. v.

Take hede therefore, howe ye walke circumspectly: not as vnwise but as wise men, redeeming the tyme because the dayes are euill. Wherefore be ye not vnwise

wyse, but vnderstand what the will of the Lorde is, and be not drunken with wyne, wherein is excelle: But bee fylled with the spirit, speakyng vnto your selves in Psalmes and hymnes, and spiritual songes, singing and making melody to the Lorde in your hartes, geuyng thanks alwaies for all thynges vnto God the father, in the name of our Lorde Jesus Christ, submittyng your selues one to another, in the feare of God.

The Gospel.

Math. XXII.

Jesus saied to his disciples: The kyngdom of heauen is like vnto a man that was a Kyng whiche made a mariage for his sonne, and sent furth his seruautes, to call the that were bydden to the wedding, & they would not come. Againe he sent furth other seruautes, sayng: tell them whiche are bidden, behold: I haue prepared my dincr, mine oxen and my fatynges are kylled, & all thinges are ready, come vnto the mariage. But they made light of it, and went their waies: One to his farme place, another to his marchaundise, and the remnaunt toke his seruautes, and intreated the shamefully and slewe the. But when the kyng heard therof, he was wroth, and sent furth his men of warre, & destroyed those murtherers, & brent by their cite.

Then sayed he to his seruautes, the mariage in dede is prepared, but they whiche were bydden, were not worthy: go ye therefore out into the hye wayes: And as many as ye fynde, byd them to the mariage. And the seruautes went furth into the hye wayes, & gathered together all, as many as they could fynde, both good and bad, and the wedding was furnished wth gesses. Then the King came in, to see the gesses, and when he spied there a man whiche had not on a wedding garment, he sayed vnto hym: frende, howe cammest thou in hether, not havyng a wedding garment: And he was euen spechelesse. Then saied the kyng to the ministers, take and binde him hand and foote, and cast him into vtter darkenesse, there shalbe wepyng and gnashyng of teeth. For many be called, but fewe are chosen.

The .xxi. Sondag.

L.ii.

Princes

Principes per-
fetti
of the Communion.

Sinces haue persecuted me without cause: But
my hart standeth in awe of thy wordes.
I am as glad of thy worde: As one that syn-
deth great spoiles.

As for lies, I hate and abhorre the: but thy law do I loue
Seuen times a day do I praise thee: because of thy righ-
teous iudgements.

Great is the peace that they haue, whiche loue thy lawe:
and they are not offended at it.

Loorde, I haue looked for thy saving health: and done af-
ter thy commaundementes.

My soule hath kept thy testimonies: and loued them ex-
ceedyngly.

I haue kept thy commaundementes and testimonies: for
all my waies are before thee.

Glorie be to the father, and to the sonne. &c.

As it was in the begynnyng, is now. &c.

The Collect.

O Raunt we beseeche thee merciful loorde, to thy faithful
people, pardon and peace, that they may bee cleansed
from all their synnes, and serue the wyth a quiet mynde:
through Iesus Christ our Loorde.

The Epistle.

Eph. vi.

I brethren, be strong through the loorde, and through
the power of his might: Put on all the armor of god,
that ye may stand against the assaultes of the deuill,
for we wrestle not against bloud and flesh, but against rule,
against power, against worldly rulers, even gouernours of
the darkenes of this worlde, against spirituall craftines in
heauenly thynges. Wherefore, take vnto you the whole ar-
mor of God, that ye may be able to resist in the euil day, and
stand perfect in all thynges. Stande therfore and your loy-
nes gird with the truth, hauing on the brest plate of righ-
teousnes, and hauing shooes on your fete, that ye maie be
prepared for the Gospel of peace. Aboue all take to you the
shilde of faith, wherewith ye maie queneche the fiery dartes
of the wyced. And take the helmet of saluacion, and the
sword

word of the spirit, whiche is the word of God. And praise
alwaies with al maner of prayer and supplication in the spi-
rit, and walche therunto with al instaunce and supplicatiō,
for all Sainctes and for me: That betteraunce maie be geue
vnto me, that I maie open my mouth frely, to better the se-
cretes of my Gospel (whereof I am a messenger in bondes)
that therein I maie speake frely, as I ought to speake.

The Gospel.

Here was a certaine ruler, whose sonne was sycke at ^{John. iii.}
I Capernaum. As sone as the same hearde, that Iesus
was come out of Jewry into Galilee, he went vnto
him and besought him, that he would come doune and heale
hys sonne. For he was euen at the pointe of deathe. Then
sayed Iesus vnto hym, except ye se sygnes and wonders ye
will not beleue. The ruler sayd vnto him: Syr, come doune
or euer that my sonne dye: Iesus sayeth vnto hym: goo thy
waie, thy sonne lyueth. The man beleued the woorde that
Iesus had spoken vnto hym. And he went hys waie. And
as he was goyng doune, the seruauntes met hym, and told
him, sayng: thy sonne liueth. Then inquired he of them the
houre, when he began to amende. And they sayd vnto him:
yesterday at the seuenth houre, the feuer left hym. So the
father knewe that it was the same houre, in the whiche Je-
sus sayd vnto hym: thy sonne liueth, and he beleued, and all
hys household. This is againe the second miracle that Je-
sus dyd, when he was come out of Iury into Galilee.

The. xxi. Sondaie.



Et my complaint come before the, o lord: geue ^{propriet}
me vnderstanding, accordyng vnto thy wo:de. ^{deprecati.}

O let my supplication come before thee: de- ^{deprecati.}
liuer me accordyng to thy wo:de.

My lippes shall speake of thy prayse: when
thou hast taught me thy statutes.

Yea and my tongue shall syng of thy wo:de: for all thy
commaundementes are righteous.

Let thyne hande helpe me: for I haue chosen thy com-
maundementes.

L.iii.

I haue

I haue longed for thy sauyng healeth, O Lorde: and in thy lawe is my delight.

O let my soule lyue, and it shal praise the: and thy iudgements shall helpe me.

I haue gone astray lyke a shepe that is lost: O seke thy seruaunt, for I do not forget thy commaundementes.

Glorie be to the father. &c. As it was in the. &c. Amen.

The Collect.

Lorde we beseeche the to kepe thy household the church, in continuall godlynes, that through thy protection it maie bee free from all aduersities, and deuoutly geuen to serue the in good workes, to the glory of thy name: through Jesus Christ our Lorde.

The Epistle.

Philip. i.

I thanke my God wyth all remembrance of you alwaies in all my prayers for you, and praye with gladnes: because ye are come into the felowship of the gospel from the firste daie vnto now. And am suerly certified of this, that he which hath begon a good worke in you shal performe it vntil the daie of Jesus Christ, as it becommeth me, so iudge I of you all, because I haue you in my hart: for as muche as ye are al companions of grace with me, even in my bondes, and in the defendyng and stablishyng of the Gospel, for God is my recorde, howe greatly I long after you all, from the very hart roote in Jesus Christ.

And this I pray, that your loue may increase yet more and more in knowlege, and in al vnderstanding, that ye may except the thinges that are most excellent that ye maie be pure and suche as offende noman, vntil the daie of Christ, being fylled with the fruite of ryghteousnes, whiche commeth by Jesus Christ, vnto the glory and praise of God.

The Gospel.

Mat. xviii.

Peter sayd vnto Jesus, lorde how ofte shal I forgeue my brother, if he synne against me, tyll seven tymes? Jesus sayth vnto hym: I say not vnto thee, vntyl seven tymes: But seuentie tymes seven tymes. Therefore is the kyngdom of heauen, lykened vnto a certaine man that was

Was a king, whiche would take accomptes of his seruantes. And when he had begonne to reken, one was brought vnto him, which ought him .x. M. talentes, but forasmuche as he was not able to pay, his lord commaunderd him to be sold, and his wife and children, and al that he had, and paiement to be made. The seruant fell doune, and besought hym sayng: syr haue pacience with me, and I wyl paie the all. Then had the Lord pytie on that seruant, and losed him, and forgaue him the debt. So the same seruant went out, and foude one of his felowes, whiche ought him an. Pence, and he layde handes on hym, and tooke hym by the throte, sayng: paie that thou owest: And his fellow fel down and besought hym sayng, haue pacience wyth me, and I wyl paie thee al. And he wold not, but went and cast hym into prison, tyll he should paie the debt. So, when hys felowes sawe what was done, they were very sorie, and came and told vnto their Lord, al that had happened. Then his Lord called hym and sayd vnto hym. O thou vngacious seruant, I forgaue thee al that debt, when thou desiredst me: shouldest not thou also haue had compassion on thy fellowe, even as I had pitie on thee? And his lord was wroth and deliuered hym to the Jailers, till he should paie al that was due vnto hym: So lyke wyse shal my heauenly father do also vnto you, yf ye from your hartes forgeue not (euery one hys brother) their trespasses.

The .xxvii. Sondaie.



If the lord himself had not been on our side (now may Israel saie: if the Lord himself had not been on our side, when men rose vp against vs.

*missus quis dñs
psal. cxxvii.*

They had swallowed vs vp quicke: when they were so wrathfully displeased at vs.

Yea, the waters had drowned vs: and the streame had gone ouer our soule.

The depe waters of the proud: had gone euē ouer our soule. But praised be the Lord: whiche hath not geuen vs ouer for a pray vnto their teeth.

Our soule is escaped, even as a birde out of the snare of

Liii.

the

the fouler: the snare is broken, and we are deliuered.

Our helpe standeth in the name of the Lorde: whyche hath made heauen and yearth.

Glozy be to the father. &c. As it was in the. &c.

The Collect.

Odd our refuge and strength, whiche art the aucthor of all godlynes, be redy to heare the deuout praiers of thy Church, and graunt that those thynges whiche wee aske faithfully, wee maie obtayne effectually: through Iesu Christ our Lorde.

The Epistle.

philip. ii.

Brethren, be folowers together of me, and loke on the which walke euen so, as ye haue vs for an ensample. For many walke (of whom I haue tolde you often and nowe tell you wepyng) that thei are the enemies of the crosse of Christ, whose ende is dampnation, whose belly is their god, and glozy to their shame: which are worldly minded. But our conuersacion is in heauen from whence we loke for the sauour, euen the Lorde Iesus Christ, which shal chaunge our vile body, that he maie make it lyke vnto his glorious body: Accordyng to the workyng, whereby he is able also to subdue all thynges vnto hymselfe.

The Gospel.

Mat. XXII.

When the Pharises went out and toke counsaile, howe thei might tangle hym in his wordes. And they sent out vnto him their disciples wyth Herodes seruantes, sayyng: Master, we knowe that thou art true, and teachest the way of God truly, neither carest thou for any man, for thou regardest not the outward appearaunce of men. Tell vs therfore, howe thou thinkest thou: Is it lawfull that tribute bee geuen vnto Cesar or not? But Iesus perceyuyng their wyckednes sayd: why tempte ye me ye hypocrites? Shewe me the tribute money. And they tooke hym a peny. And he sayed vnto them: whose is this Image and superscription? They sayed vnto him Cesars: Then sayed he vnto them: Geue therefore vnto Cesar the thynges whyche are Cesars: And vnto God, those thynges whiche are Goddes.

When

When they had hearde these woordes: they meruailed, and
left him and went their waie.

The. xxiii. Sondaie.



hey that put their trust in the Lorde shal be-
uen as the mount Syon: whiche maie not be-
moued, but standeth fast for euer.

Qui confidunt.
p. 1 CXXV

The hylles stand about Jerusalem: Euen
so standeth the Lorde round about his people.
from this tyme furth for euermore.

For the rod of the vngodly cometh not into the lot of the
righteous: lest the righteous put their hand vnto wickednes.
Do wel (O Lorde) vnto those that be good & true of hart.
As for such as turne backe vnto their owne wickednes:
the Lorde shall leade them furth with the euill doers, but
peace shal be vpon Israel.

Glory be to the father. &c. As it was in the. &c.

The Collect.

Lorde We beseeche thee, assoyle thy people from their
offences, that through thy bountifull goodnes, we
maie be deliuered from the bandes of all those sinnes, which
by our fraillie we haue committed: Graunt this. &c.

The Epistle.

Euen thanks to God the father of our Lorde Je-
sus Christe alwaies for you in oure prayers, for we
haue heard of your fayth in Christe Jesu, and of the
loue whiche ye beare to all Sainctes, for the hopes sake
whiche is laide vp in store for you in heauen, of whiche hope
ye heard before by the true worde of the Gospell, whiche is
come vnto you euen as it is fruitfull & groweth as it is also
among you fro the dai in the which ye heard of it and had ex-
perience in the grace of god through the truth, as ye learned
of Epaphrodis, our dere felowe seruant whiche is for you a
faithful minister of christ, which also declared vnto vs your
loue, whiche ye haue in the spirit. For this cause we also euer
sence the day we heard of it, haue not ceased to pray for you,
and to desire that ye might be fulfilled with the knowledge
of his wyll, in all wisdom and spirituall vnderstandyng,
that

that ye myght walke worthy of the lord, that in al thinges ye may please, being fruitful in al godd workes, and increasyng in the knowlege of God, strengthened wyth all myght through his glorious power vnto, al patience and long suffering wyth ioyfulness, geuyng thanks vnto the father whiche hath made vs mee to bee partakers of the inheritance of Sainctes in lygh.

The Gospell.

Ma. 22.

Ihyle Jesus spake vnto the people, behold there came a certaine Ruler, and worshypped hym, sayng: my daughter is euen now diseased, but come and laye thy hand vpon her, and she shall liue. And Jesus arose and folowed him, and so did his disciples. And behold a woman whiche was diseased with an issue of bloud. xii. yeres, came behynd him, and touched the hemme of his vesture. For she sayd wythin her selfe: if I maie touche but euen his vesture onely, I shalbe safe. But Jesus turned hym aboute, and when he sawe her, he sayd: Daughter be of good comforte, thy fayth hath made the safe. And the woman was made whole euen that same tyme.

And when Jesus came into the rulers house, and sawe the minstrelles and the people makynge a noyse, he said vnto them: get you hence, for the maide is not dead but slepeth. And they laughed him to scorne: but when the people were put furth he went in, and toke her by the hande (and sayed Damosell arise). And the Damosell arose. And this noyse went abrode into all that lande.

The .xxv. Sondaie.

Eist dominus
Ma. 22.

Iexcept the Lord builde the house: their labour is but lost that builde it.

Except the Lord kepe the cite: the watchman waketh but in vaine.

It is but lost labor that ye haste to ryse by earely, and so late take reite: and eate the bread of carefulnes, for so he geue. h his beloued slepe.

Ye, children and the fruit of the wombe are an heritage and gift: that commeth of the Lord.

Lyke

Lyke as the arrowes in the hande of the Giant: Euen
so are the yong children.

Happy is the man, that hath his quiver full of them: thei
shall not be ashamed, when thei speake with their enemies
in the gate.

Glory be to the father. &c. As it was in the. &c. Amen.

The Collect.

Sterre by we beseeche thee, O Lorde, the willes of thy
faithful people, that they plenteously bringing furth
the fruit of good workes, may of the, be plenteously rewar-
ded: through Jesus Christ our Lorde.

The Epistle.

Behold the time cometh saith the Lorde, that I wil
rayse vp the ryghteous braunche of Dauid, whiche
kyng shall beare rule, and he shall prosper wyth wise-
dom, and shall set byequitie & righteousnes again in yerth,
In his time shall Iuda be saued, and Israel shall dwel with-
out feare. And this is the name that they shall call him, eue
the Lorde our righteousnes: and therefore behold, the tyme
cometh, saith the Lorde: that it shall be nomore sayd: the
Lorde lyueth whiche brought the children of Israel out of
the lande of Egypt: But the Lorde liueth whiche broughte
furth and led the sede of the house of Israel out of the north
land, and from all countreys where I haue scattered them:
and they shall dwel in their owne land againe.

The Gospel.

Then Jesus lift vp his eyes, and saw a great company
come vnto hym: he sayth vnto Philip, Whence shall
we bye bread that these maie eate: Thys he sayed to
proue hym: for he hymselfe knewe what he would do. Phi-
lip answered him: two hundreth peny worth of breade are
not sufficient for them, that every mā maie take a litle. One
of his disciples (Andrew Simons brother) said vn-
to hym: There is a lad here, which hath fve Barly loaves
and twoo fyshes: but what are they among so many: And
Jesus sayed, make the people syt doune: There was much
grasse in the place. So the mē sat down in nōbre about. v. **¶**

And

And Iesus toke the bread: and when he had geue thanks, he gaue to the disciples, and the disciples to them that were set doune: And lyke wyse of the fyshes as muche as they would. When they had eaten inough, he sayth vnto his disciples: gather vp the broken meat whiche remaineth, that nothyng be loste. And they gathered it together, and fylled xii. baskettes with the broke meat of the fyue barley loaves, whiche broken meat remained vnto them that had eaten. Then those men (when they had seen the miracle that Iesus did) said: this is of a trueth the same prophet that should come into the worlde.

SAINT AN

Drewe's daie.

Sepe expug-
nauerunt
Psal. CXXIX.

MAny tymes haue they fought agaynst me fro my youth vp: maie I traell now be laie.

Yea, many a tyme haue they vexed me from my youth vp: but they haue not preuailed agaynst me.

The plover plowed vpon my backe: and made longe folowes.

But the righteous Lorde: hath heuen the snares of the vngodly in peces.

Let them be confounded and turned backwarde: as many as haue cull wyll at Sion.

Let them be euen as the grasse growyng vpon the house toppes: whiche wethereth afore it be plucked vp.

Wherof the mower fylleth not hys hand: neither he that byndeth vp the sheaves, hys bosome.

So that they whiche go by, saie not so muche: as the lorde prospere you, we wishe you good lucke in the name of the

Glory be to the father, and to the sonne. &c.

(lorde.

As it was in the begynnyng, is now. &c. Amen.

The Collect.

A Almighty God whiche haste geuen suche grace to thy Apostle sainte Andrew, that he counted the sharpe and painfull death of the crosse to be an hye honour and a great

great glory: Graunt vs to take and esteeme all troubles and aduersities whiche shal come vnto vs for thy sake, as thinges profitable for vs toward the obtaining of euerlastyng lyfe through Iesus Christ our Lorde.

The Epistle.

If thou knowlege with thy mouth, that Iesus is the Lorde, and beleue in thy harte that God raised hym bp from death: thou shalt be safe. For to beleue wyth the harte iustifyeth: and to knowlege wyth the mouth maketh a man safe. For the scripture sayth: Whosoever beleueth on him shal not be confounded. There is no difference betwene the Jewe and the Gentile. For one is lorde of all, whiche is riche vnto al that call vpon him. For whosoever doth call on the name of the Lorde shal be safe. Howe then shall thei call on him on whom thei haue not beleued: how shall thei beleue on him of whom thei haue not heard: how shall they heare without a preacher: And howe shall they preache except they be sent: As it is written, how beautifull are the feete of them whiche bring tidynge of peace, & bring tidynge of good thinges. But they haue not all obeyed to the Gospell, for Esay saith: Lorde who hath beleued our saynges: So then, faith commeth by hearing, and hearing commeth by the woorde of God. But I aske, haue they not heard: No doubt their sound went out into all landes, and their wordes into the endes of the world. But I demaunde whether Israel did know or not: First Moyses saith: I wil prouoke you to enuy, by them that are no people, by a folish nacion I wil anger you. Esay after that is bold and saith: I am found of them that sought me not, I am manifest vnto them that asked not after me. But against Israell he saith: all daie long haue I stretched furthe my handes vnto a people that beleueth not, but speaketh against me.

The Gospell.

S Iesus walked by the sea of Galilee, he sawe two brethren: Simo, which is called Peter, and Andrew his brother, casting a net into the sea (for thei wer fyshers) and he saith vnto the: folowe me, & I will make you to

to become fishers of men. And they straightway left their nettes, and folowed hym. And when he was gone furthe from thence, he sawe other two brethren, James the sonne of zebede, and Iohn his brother, in the shippe wyth zebede theyr father, mending their nettes: and he called the. And they immediately left the ship & their father, & folowed hym.

Saint Thomas the Apostle.

Beati omnes.

Psal. CXXVII.

Blessed are all they that feare the Lorde: and walke in hys wayes.

For thou shalt eat the labors of thine handes:

Well is the, and happy shalt thou be.

Thy wife shall be as the fruitfull vyne: vpon the walles of thine house.

Thy children lyke the Olive branches: rounde aboute thy table.

Lo, thus shalt thou be blessed: that feareth the Lorde.

The Lorde send out of Syon, shall so blesse the: that thou shalt see Ierusalem in prosperitie all thy lyfe long.

Yea, that thou shalt see thy childers children: and peace vpon Israel.

Glorie be to the father. &c. As it was in the. &c. Amen.

The Collect.

Almighty everliving God, whiche for the more confirmation of the faith, diddest suffer thy holy apostle Thomas, to be doubtfull in thy sonnes resurrection: graunt vs so perfectly, and without al doubt to beleue in thy sonne Iesus Christ that our faith in thy sight neuer be reprovèd: heare vs, O lorde, through the same Iesus Christ, to whom with thee and the holy ghost be all honoꝝ. &c.

The Epistle.

Ephes. ii.

Nw are ye not straungers noꝝ foreners, but citezens with the sainctes, and of the household of god and are built vpon the foundation of the Apostles and Prophetes, Iesus Christ himselve being the head corner stone. in whom what building soever is coupled together, it groweth vnto an holy temple in the lord, in who ye also are built together, to be an habitation of God through the holy ghost

The

The Gospell.

Thomas one of the .xii. whiche was called Didimus Iohn. xxi.
I Was not with them when Iesus came. The other
 disciples therefore sayd vnto hym: We haue seen the
 Lorde. But he sayed vnto them, except I see in his handes
 the print of the nayles, and put my fynger into the print of
 the nayles, & thrust my hand into his side, I will not beleue.

And after eight daies again his disciples were within, &
 Thomas wpth them. Then came Iesus when the doores
 wer shut, and stode in the middes, and sayd: Peace bee vnto
 you. And after that he sayed to Thomas: bryng thy fynger
 hether, and se my handes, and reache hether thy hande, and
 thrust it into my syde, and bee not faithlesse, but beleuyng.
 Thomas answered and sayed vnto hym: my Lorde and
 my God. Iesus said vnto hym: Thomas, because thou hast
 seen me, thou haste belened: Blessed are they that haue not
 seen, and yet haue beleued. And many other sygnes truly
 dyd Iesus in the presence of hys disciples, whiche are not
 written in this boke. These are written, that ye myght be-
 leue that Iesus is Christ the sonne of God, and that (in be-
 leuyng) ye myght haue lyfe through his name.

The conuersion of saint Paule.

At Mactins.

The .ii. Lesson. Actes. xxi. (vnto) they heard him.

I Wyll geue thanks vnto thee, O lorde, with my Confitebor tibi
Ps. lxxx.
viii.
 whole heart: euen before the goddes Wyll I syng
 praise vnto thee.

I wyll worshypp towarde thy holy Temple, and
 praise thy name, because of thy louyng kindnes & truth: for
 thou hast magnified thy name, & thi word aboue al thinges.
 When I called vpon thee thou hardest me: and endue-
 dest my soule with muche strength.

All the kynges of the yearth shall praise the O lorde: for
 they haue heard the wordes of thy mouth.

Yea, they shal syng in the waies of the Lorde: that great
 is the glory of the Lorde.

For though the lorde be hygh, yet hath he respecte vnto
 the lowly: as for the proude he beholdeth them as farre of.

Though

Though I walke in the myddest of trouble, yet shalt thou
refreshe me: thou shalt stretch furth thyne hande vpon the
furiosnes of mine enemies, & thy right hand shal saue me.

The Lorde shall make good hys louyng kyndnes to-
warde me: yea thy mercy O Lorde endureth for ever, de-
spise not then the workes of thine awne handes.

Glorie be to the father. &c. As it was in the. &c.

The Collect.

Odd whiche haste taught all the worlde through the
preachyng of thy blessed Apostle sainer Paule: graunt
we beseeche thee, that we whiche haue his wonderfull con-
version in remembraunce, may folowe and fulfyll the holy
doctrine that he taught, through Jesus Christ our Lorde.

The Epistle.

After XI.

And Saul perbreachyng oute threatenynge and
slaughter against the disciples of the Lorde: went
vnto the hie priest, and desired of him letters to cary
to Damasco, to the Synagoges: that if he found any of this
waie (whether they were menne or Women) he myght
bryng them bounde to Jerusalem. And when he iorneyed,
it foruned that as he was come nigh to Damasco, sodenly
there shyned round about him a light from heauen, and he
fell to the yearth and heard a voyce, sayng to hym: Saul,
Saul, why persecutest thou me? And he sayed: what art
thou Lorde? And the Lord sayd, I am Jesus whom thou
persecutest. It is harde for the to kycke agaynst the pricke.
And he both tremblyng and astonyed, sayed: Lorde, what
wylt thou haue me to do? And the Lorde sayed vnto hym:
Arise and go into the citie, and it shalbe told thee what thou
must doo. The men whiche iorneyed wyth hym, stode ama-
sed, hearyng a voyce, but seying no mā. And Saul arose fro
the yearth, & when he opened his eyes, he sawe no man: but
they led hym by the hande, and brought him into Damasco.
And he was thre daies wythout syght, and neither did eate
nor dunke. And there was a certaine disciple at Damasco,
named Ananias, and to him saied the Lorde in a vision: A-
nania, and he said, behold, I am here Lord. And the lorde
sayd

saied vnto hym: arise and go into the strete (which is called streight) & seke in the house of Judas, after one called Saul of Tharsus. For behold, he prayeth, and hath seen in a vision a man named Ananias, coming into him and putting his handes on hym, that he myght receiue his sight. Then Ananias answered: Lorde I haue hard by many of this man how much he hath done to thy saintes at Iherusalem: And here he hath auctoritie of the high priestes to bynd all that call on thy name. The Lorde saied vnto hym: Go thy way, for he is a chosen vessel vnto me, to beare my name before the Gentiles, and kynges, and the childe of Israell. For I will shewe hym, how great thinges he must suffre for my names sake.

And Ananias went his way, and entred into the house, and put his handes on hym, and saied: Brother Saul, the Lord that appeared vnto thee in the way as thou cammest, hath sent me, that thou mightest receiue thy sight, and be fulfilled with the holy ghost.

And immediatly there fell from his eyes as it had been scales, and he receiued sight, and arose and was baptised, and receiued meate and was comforted. Then was Saul a certain daies with the disciples which were at Damasco. And straight way he preached Christ in the Synagoges, howe that he was the sonne of God. But all that heard hym were amazed, & said: is not this he that persected the which called on this name in Iherusalem, and came hether for that intent that he might bring them bound vnto the high priestes? But Saul increased the more in strength and confounded the Iues which dwelt at Damasco, affirming that this was very Christ.

The Gospell.

¶ Peter answered and saied vnto Iesus, beholde, wee haue forsaken all, and folowed thee, what shall we haue therefore? Iesus saied vnto the: verely I say vnto you, that when the sonne of man shall sit in the seat of his maiestie, ye that haue folowed me in the regeneration, shall sit also vpon twelue seates, and iudge the twelue tribes of

Israel. And every one that forsaketh house or brethren, or sisters, or father or mother, or wife, or children, or landes for my names sake, shall receive an hundredfold and shall inherite everlasting life: But many that are first shall be last and the last shall be first.

C At Euenlong.

The second lesson. Actes. xxi. vnto the ende.

C The purification of saint Mary the virgin.

Ecce nunc be-
nedicite, f. l.
CXXXIII.

Behold (nowe) praise the Lorde: all ye seruantes of the Lorde.

Ye that might stand in the house of the Lorde: (Euen in the courtes of the house of our Lorde.)

Lifte vp your handes in the sanctuarie: and prayse the Lorde.

The Lorde that made heauen and yearth: geue the blessing out of Sion.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning. &c. Amen.

The Collect.

Almyghtie and everlasting God, we humbly beseeche thy maiestie, that as thy only begotten sonne, was this daie presented in the temple, in the substance of our flesh, so graunt that we may be presented vnto the, with pure & cleare myndes: By Iesus Christ our Lorde.

The Epistle.

The same that is appointed for the Sondae.

The Gospell.

Luc. ii.

When the tyme of their Purification (after the lawe of Moyses) was come, they brought hym to Hierusalem, to present him to the lorde (as it is written in the lawe of the lorde) every man chyld that first openeth the matrix, shall be called holy to the lorde, and to offer (as it is saied in the lawe of the lorde) a paire of Turtle Doves, or two young Pigeons. And behold there was a man in Hierusalem, whose name was Simeon. And the same man was iust and godly, and looked for the consolation of Israel, and the holy ghost was in him. And an answer had he receiued
of

of the holy ghost, that he should not se death, except he first saw lord Christ. And he came by inspiracio into the temple.

C. Saint Mathies daie.



Deliver me O Lorde from the evill man: and preserve me from the wicked man.

Erpe me, f. 1. col.

Whiche imagine mischief in their hartes: and stirre by strife all the daie long.

They have sharpened their tongues like a Serpent: adders poyson is vnder their lippes.

Kepe me O lorde, from the handes of the vngodly: preserve me from the wicked men, which are purposed to overthrow my goynges.

The proude hath laied a snare for me, and spred a nette abrode with cordes: yea, and set trappes in my waie.

I saie vnto the lorde, thou art my God: heare the voice of my prayers, O lorde.

O lorde God, thou strength of my health: thou hast covered my head in the daie of battaill.

Let not the vngodly haue his desire O lorde: let not his mischeuous ymaginacion prosper, least they bee to proude.

Let the mischief of their owne lippes fall vpon the head of them: that compasse me about.

Let hote burning coales fall vpon them: let them be cast into the fyre and into the pit, that they neuer rise by again.

A man full of wordes shall not prosper vpon the yearth: euill shall hunt the wicked person to overthrowe hym.

Sure I am that the Lorde wyll auenge the poore: and mainteine the cause of the helpelesse.

The righteous also shall geue thanks vnto thy name: and the iust shall continue in thy syght.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning, is now, &c.

The Collect.

Almighty God, whiche in the place of the traitour Judas, dyddest chosse thy faythfull seruaunt Mathie, to bee of the nombre of thy twelue Apostles: Graunt that thy church beyng alwaie preserved from false Apo-

A. V.

les

bles, may be ordered and guided by faithfull & true pastors:
through Iesus Christ our lord.

The Epistle.

In those daies Peter stood vp in the myddes of the
disciples, and saied (the nombre of names that were
together, were about an, C. x.) Ye men and brethren,
this scripture muste nedes haue been fulfilled whiche the
holy ghost, threugh the mouthe of Dauid spake before of
Judas, whiche was guide to them that toke Iesus. For he
was nombred with vs, and had obtained fellowship in this
ministracion. And the same hath nowe possessed a plat of
ground, with the reward of iniquitie, & when he was han-
ged, he burst a sonder in the middes, and all his bowelles
gushed out: And it is known vnto al the inhabiteurs of Je-
rusalem: in so much that the same felde is called in their mo-
ther tongue, Acheldema, that is to say, the bloud felde. For
it is written in the booke of Psalmes: his habitacio be void,
and no man be dwelling therein, and his byshop: he let ano-
ther take. Wherefore of these men which haue compaignied
with vs (all the time that the lord Iesus, had all his con-
uersacion among vs, beginning at the baptisme of John vnto
that same daie that he was taken vp from vs) must one
be ordeined, to be a witnes with vs of his resurreccio. And
they appointed two, Ioseph whiche is called Barsabas
(whose sir name was Iustus) & Matthias. And when they
prayed, they saied: Thou lord whiche knowest the hartes
of al men, shew whether of these two thou hast chose: That
he may take the coine of this ministracion and apostleship,
fro whiche Judas by transgression fell, that he might go to
his owne place. And they gaue furth their lottes, & the lot
fel on Matthias, & he was coumpted with the. xi. Apostles.

The Gospell.

In that tyme Iesus answered and saied, I thanke
thee (O father) lord of heauen and yearth, because
thou hast hyd these thynges from the wyse and prou-
dent, and hast shewed them vnto babes: verely father, euen
so was it thy good pleasure. All thynges are geuen ouer
vnto

vnto me of my father. And no man knoweth the sonne, but the father: neither knoweth any man the father, save the sonne, and he to whomsoever the sonne wil open him: Come vnto me all ye that labour and are laden, and I will ease you. Take my yoke vpon you, and learne of me, for I am meke and lowly in harte, and ye shall fynde reste vnto your soules, for my yoke is easie, and my burthen is light.

The annunciation of the virgin Mary:



Dorde, I am not hye mynded: I haue no proude lookes.

*Domine non exultas p[er] d[omi]n[u]m
XXII.*

I do not exercise my selfe in greate matters: Whiche are to hie for me.

But I refraine my soule and kepe it lowe like as a chyld that is wayned from his mother: yea my soule is such as a wayned chyld.

O Israel, trust in the lord: From this tyme furth, for evermore.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning, is now. &c.

The Collect.

We beseeche the Lorde, poure thy grace into our hartes, that as we haue knowen Christ thy sonnes incarnatio, by the message of an Angell: so by his Crosse and passion we may be brought vnto the glory of his resurrection: Whorough helpe Christ our lord.

The Epistle.

Od spake once againe vnto Ahas sayng, require a token of the Lorde thy God, whether it be towarde the depth beneath, or toward the heigh above. Then saied Ahas: I will require none, neither will I tempte the Lorde. And he saied: herken to, ye of the house of David, is it not ynough for you, that ye be greuous vnto men, but ye muste greue my God also? And therefore the Lorde shall geue you a token: Beholde, a virgin shall conceiue and beare a sonne, and his mother shall call his name Emanuel. Butter and hony shall he eate, that he may knowe to refuse the euill, and chuse the good.

Is. liij.

The

The Gospell.

Luc. i.

And in the sixt moneth, the Angell Gabriell was sent from God, vnto a cite of Galilee, named Nazareth, to a virgin spoused to a man, whose name was Joseph, of the house of David, & the virgins name was Mary. And the Angell went in vnto her and said: Hail full of grace, the lord is with thee: Blessed art thou among women. When she sawe hym, she was abashed at his sayng: and cast in her mind, what manner of salutation that should be. And the Angell said vnto her: feare not Mary for thou hast found grace with God. Behold, thou shalt conceive in thy wombe, and beare a sonne, and shalt call his name Jesus: he shall be great, and shall be called the sonne of the highest. And the Lord God shall geue vnto hym the seate of his father David, and he shall reigne ouer the house of Jacob for euer, and of his kyngdome there shall be none ende.

Then said Mary to the Angel: how shall this be, seying I know not a man: And the Angell answered & said vnto her: the holy ghost shall come vpon thee, and the power of the highest shall ouershadowe thee. Therefore also that holy thing which shall be borne, shall be called the sonne of God. And behold, thy colyn Elizabeth she hath also conceived a sonne in her age. And this is her sixt moneth, which was called barren: for with God nothing shall be impossible. And Mary said behold the handmaide of the lord, be it vnto me according to thy worde. And the Angel departed from her.

Saint Markes date.

The clouall,
Ista, Coli.

IORD I call vpon the, haile thee vnto me: and consider my voice when I crie vnto thee.

Let my prayer be set forth in thy sight, as the incense: and let the lifting vp of my handes be an evening Sacrifice.

Set a watche, O Lord, before my mouth: and kepe the doore of my lippes.

Let not myne hart be inclined to any euill thing: let me not be occupied in vngodly workes with them that worke wickednes, least I feare of suche thinges as please them.

Let the righteous rather smite me frendly: & reprove me

But

But let not their precious Salmes breake myne head:
yea, I wyll prae yet against their wickednes.

Let their Judges be ouerthrowen in stony places: that
they may heare my wordes, for they are sware.

Our bones lie scattered before the pit: lyke as When one
breaketh and heueth wood vpon the earth.

But mine eyes loke vnto the; O lord God: in the is my
trust, O cast not out my soule.

Kepe me from the snare, whiche they haue layed for me:
and from the trappes of the wicked doers.

Let the vngodly fall into their owne nettes together:
and let me euer escape them.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning. &c. Amen.

The Collect.

Almightie God, Whycher haste instructed thy holy
churche, Wyth the heauenly doctrine of thy Euan-
gelist saint Marke: Geue vs grace so to bee established by
thy holy Gospell, that we bee not lyke chyldren, caried a-
waie wytheuery blast of vayne doctrine: Through Iesus
Christ our Lorde.

The Epistle.

Unto every one of vs is geuen; grace, according to the
measure of the gyft of Christ. Wherefore he saith:
when he went vp an hie, he led captiuitie captiue,
and gaue gyfts vnto men. That he ascended, what meneth
it, but that he also descended first into the lowest partes, of
the earth: he that descended is euen thesame also that as-
cended vp aboue all heauens, to fulfyl all thinges. And the
very same made some Apostles, some Prophetes, some E-
uangelistes, some shepherdes and teachers: to the edifyng
of the sainctes, to the woork and administration, euen to
the edifyng of the body of Christ, til we all come to the vni-
tie of faith, and knowlege of the sonne of God, vnto a per-
fect man, vnto the measure of the full perfect age of Christ.
That we hencefurth should be nomore children, wauer-
ing and caried about with euery wynde of doctrine by the wy-

D. iiii.

line

lynelle of men, thorough craftynesse, whereby they laye a waite for vs, to deceiue vs. But let vs folowe the truthe in Ioue, & in all thynges grow in him, whiche is the head, euen Christ, in Whome if all the body be coupled and knit together, throughout euery ioynt, where with one ministrerh to another (according to the operacion, as euery part hath his measure) he increaseth the body, vnto the edifyng of it selfe & of olde Ioue.

The Gospell.

L'n XV.

I Am the true vine, and my father is an husband mā. Every braunche that beareth not fruit in me, he wyl take a waie. And euery braunche that beareth fruit, will he purge, that it maie bring furth more fruite. Nowe are ye cleane through the woordes whiche I haue spoken vnto you, Wyde in me, and I in you. As the braunche can not beare fruit of it self, except it wyde in the vine, no more can ye except ye abide in me. I am the vine, ye are the braunches: he that abideth in me, & I in him, the same bringeth furth muche fruit. For without me can ye do nothing. If a man bide not in me, he is cast furth as a braunche, and is withered: And men gather them, and cast them into the fire, and they burne. If ye wyde in me, and my woordes abyde in you, aske what ye wyl, and it shalbe doen for you. herein is my father glorified, that ye beare muche fruit, and become my disciples. As the father hath loued me, euen so haue I also loued you. Continue ye in my loue. If ye kepe my commandementes, ye shall wyde in my loue, euen as I haue kept my fathers commandementes, and abyde in his loue. These thynges haue I spoken vnto you, that my ioye myght remaine in you, and that your ioye might be full.

Saints Philip and James.

At Martins.

The second lesson. Actes. viii. vnto) When the apostles,

At the Communion.

Exe gambe
rom. i. f. i. c.
XXXII.

BEhold, how good and ioyfull a thing it is: brethren to dwell together in vnitie.

It is lyke the precious oylment vpon the head,
that

that ran doune vnto the beard: even vnto Aarons beard, & went doune to the skirtes of his clothyng.

Like the dew of hermon, which fel vpo the hil of Sion: For there the lord promised his blessing: & life for ever more:

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is now. &c.

The Collect.

A Almighty God, Whom truly to knowe is euerlasting lyfe: Graunt vs perfectly to know thy sonne Iesus Christ to be the waie, the truthe, and the life as thou hast taught saint Philip, and other the Apostles: through Iesus Christ our lord.

The Epistle.

Ames the seruaunt of God and of the Lorde Iesus Christ, sendeth gretynge to the twelue tribes, which are scatered abroad. My brethren, coumpt it for an exceeding ioye, when ye fall into diuerse temptacions: Knowing this, that the tryng of your fayth gendereth pacience: and let pacience haue her perfecte worke, that ye may be perfect and sound, lacking nothing. If any of you lacke wisdom, let him aske of him that geueth it: even God, whiche geieth to all men indifferently, and casteth no man in the teeth, and it shalbe geue him. But let him aske in faith and wauer not for, he that doubteth, is like a waue of the sea, which is tosse of the Windes, & caried with violence: Neither let that man thinke that he shal receiue any thig of the lord.

A waueryng mynded man, is vnstable in all his waies. Let the brother which is of lowe degre, reioyse when he is exalted. Againe let hym that is riche, reioyce when he is made lowe. For euen as the flower of the grasse, shall he passe a waie. For as the Sunne ryseth wyth heate and the grasse withereth, and his flower falleth a waie, & the beautie of the fashion of it perissheth: euen so shall the ryche man perishe in his waies.

Happy is the man that endureth temptation: For when he is tryed, he shall receiue the crowne of lyfe, whiche the Lorde hath promised to them that loue hym.

¶ v.

The

The Gospell.

John. viij.

And Jesus saied vnto his disciples, Let not your hartes be troubled. Ye beleue in God, beleue also in me. In my fathers house are many mansions. If it were not so, I would haue told you. I go to prepare a place for you. And if I go to prepare a place for you, I wyll come again and receiue you euen vnto my selfe: that where I am, there maie ye be also. And whether I go ye knowe, and the waie ye knowe. Thomas saith vnto him: Lorde we know not whether thou goest. And howe is it possible for vs, to knowe the waie? Jesus saith vnto hym, I am the waie and the truthe, and the life: No man commeth to the father but by me, if ye had knowen me, ye had knowen my father also: And now ye know hym, and haue seen hym. Philip saith vnto hym: Lorde shewe vs the father, and it sufficeth vs. Jesus saith vnto hym, haue I been so long tyme with you: And yet hast thou not knowen me? Philip, he that hath seen me, hath seen my father, and howe saiest thou then, shewe vs thy father? Beleuest thou not that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my selfe: But the father that dwelleth in me, is he that doeth the workes. Beleue me that I am in the father, and the father in me. Or els beleue me for the workes sake. Verely, verely I saie vnto you, he that beleueth on me the workes that I do, the same shall he do also, and greater workes then these shall he do, because I go vnto my father. And whatsoeuer ye aske in my name, that will I do, that the father maie be glorified by the sonne. If ye shal aske any thyng in my name, I wyll do it.

Saint Barnabe Apostle.

At Pattrins.

The second Lesson Actes. xiiij. vnto the ende.

Vox mea ad
dominum.

Psalm cxlij.



Dried to the lorde with my voyce: yea euen vnto the Lorde did I make my supplicacion.

I pollyed out my complaintes before hym: and shewed hym of my trouble.

When my spirit was in heuines, thou knewest my path:

in

in the waie wherein I walked haue thei pynely laied a snare for me.

I looked also vpon my right hand: and se there was no man that would knowe me.

I had no place to flye vnto: & no man cared for my soule.

I cried vnto the, O lord, and saied: Thou art my hope and my portion in the lande of the liuing.

Consider my complaint: for I am brought very lowe.

O deliuer me fro my persecutors: for thei are to strōg for me

Bring my soule out of prison; that I maie geue thanks vnto thy name: whiche thing if thou wilt graunt me, then shalt the righteous resort vnto my company.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning, is now. &c.

The Collect.

Ordē almighty, whiche hast indued thy holy apostle Barnabas, with synguler giftes of thy holy ghost: let vs not bee destitute of thy manyfold gystes, nor yet of grace to vse them alwaie to thy honor and glozy: Through Iesus Christ our lord.

The Epistle.

Idinges of these thinges, came vnto the eares of the Act. xi.
Congregation, whiche was in Hierusalem. And they sent furth Barnabas, that he should go vnto Antioche: whiche when he came, and had seen the grace of God, was glad and exhorted them al, that with purpose of hart, they should continua ly cleaue vnto the lord. For he was a good man, and full of the holy ghost and faith, and much people was added vnto the lord. Then departed Barnabas to Tarsus, for to seke Saul. And when he had found hym: he brought him vnto Antioche. And it chaunced, that a whole yere they had their conuersacion with the congregation there, and taught much people, in somuche that the disciples of Antioche were the first that were called christe. In those daies came prophetes from the citie of Ierusalem vnto Antioche. And there stode vp one of them named Agabus, and signified by the spirite, that there should bee great

great dearth throughout all the worlde, whiche came to passe in the Emperour Claudius daies.

Then the disciples every man according to his habilitie, purposed to send succour vnto the brethren whiche dwelte in Iury: whiche thing they also did, and sent it to the elders by the handes of Barnabas and Saul.

The Gospell.

Iohn. XV.

This is my commaundement, that ye loue together as I haue loued you. Greater loue hath no man, then this: that a man bestowe hys life for his frendes. Ye are my frendes, if ye do whatsoeuer I commaunde you. Henceforth call I you not seruauntes, for the seruaunt knoweth not what his lord doeth. But you haue I called frendes: for all thinges that I haue heard of my father haue I opened to you: ye haue not chosen me, but I haue chosen you and ordeined you to go and bring forth fruit, and that your fruit should remaine, that whatsoeuer ye aske of the father in my name, he maie geue it you.

At euensong.

The second lesson Act. xv. (vnto) After certainedaies.

Sainct John Baptist daie.

Proper lessons at Mattins.

The first lesson Malach. iii. vnto the ende.

The second lesson Math. iii. vnto the ende.

The exaudi.
of a. c. xlii.

Heare my prayer O Lo:de and consider my desire: hearken vnto me for thy truthe and righteousnes sake.

And entre not into iudgement with thy seruaut: for in thy sight shal no man liuing be iustified.

For the enemy hath periecutted my soule, he hath smytten my life downe to the ground: he hath layd me in the darke-nes, as the men that hath been long dead.

Therefore is my spirit vexed within me: and my harte within me is desolate.

Yet do I remembre the time past, I muse vpon all thy workes: yea I exercise myself in the workes of thy handes.

I stretch forth my handes vnto thee: my soule gaspeth vnto

vnto the, as a thirsty lande.

Hear me O lord, and that soone, for my spirite we reth faint: hide not thy face from me, least I be like vnto them that go doune into the pit.

O let me heare thy louing kindnesse be times in the morning, for in the is my trust: shewe thou me the waie that I should walke in, for I life by my soule vnto the.

Deliver me O lord, from myne enemies: for I flie vnto the to hyde me.

Teache me to do the thing that pleaseth the, for thou art my God: let thy louyng spirite leade me furth vnto the land of righteousness.

Quicke me O lord, for thy names sake: and for thy righteousness sake bring my soule out of trouble.

And of thy goodnes slay mine enemies: and destroye all them that bere my soule, for I am thy seruaunt.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning, is now. &c.

The Collect.

A mightie God by whose prouidence thy seruaunt Iohn Baptiste was wonderfully borne and sent to prepare the way of thy sonne our sauio: by preaching of penance: make vs so to folow his doctrine a holy life, that we may truly repēt according to his preaching; and after his example constantly speake the truth, boldly rebuke vice, and patiently suffre for the truthe sake through Iesus Christ our lord.

The Epistle.

Of good chere my people, O ye prophetes comfort Isa. 41.
my people, sayeth your God, comfort Ierusalem at the hart and tell her, that her tranale is at an ende, that her offence is pardoned, that she hath receiued of the lordes hand sufficient correccion for all her synnes. A voice cried in wilderness, prepare the waie of the lord in the wilderness, make straight the path for our god in the desert. Let all valleyes be exalted, and euery mountaine and hyl be layde low: what so is croked, let it be made straight, and let the rough bee made plaine fieldes. For the glorie of the
lord

Lord shall appeare, and all fleshe shall at once se it, for why, the mouth of the Lord hath spoken it.

The same voice spake: Now crye. And the prophet answered: what shall I crye: that all fleshe is grasse, and that all the goodlines thereof is as the floure of the fiede. The grasse is withered, the floure falleth awaye. Euen so is the people as grasse, when the breath of the lord bloweth vpon them. Neuertheles, whether the grasse wyther, or that the floure fade awaie, yet the worde of our God endureth for euer. Go vpon vnto the hie hill (*O Syon*) thou that bringest good tidings, lift vpe thy voice with power, *O* thou preacher Hierusalem, lift it vpon without feare: And saie vnto the cities of Iuda: Behold your God, behold: the lord god shall come with powet, & beare rule with his arme. Beholde, he bringeth his treasure with him, and his workes go before him. He shall fede his flocke like an herding. He shall gather the lambes together with his arme, and carie theim in his bosome, and shall kindly entreate those that beare yong.

The Gospell.

Luc. i. Elizabethes time came that she should be deliuered, and she brought forth a sonne. And her neighbours and her cosyns heard howe the Lord had shewed great mercie vpon her, & they reioysed wyth her. And it fortuned, that in the eighthe daie they came to Circumcise the chyld: and called his name zacharias after the name of his father. And his mother answered and sayed: Not so, but he shall bee called John. And they sayed vnto her: There is none in thy kynred that is named wyth this name. And they made sygnes to his father, howe he would haue hym called. And he asked for wytyng tables, and wrote sayng: his name is John. And they meruailed all. And his mouth was opened immediatly, and his tongue also, and he spake and prayled God. And feare came on all them that dwelt ne vnto theim. And all these saynges wer noyed abroad throughout all the hill contrie of Iury: and all they that heard the, layd them vpon in their hartes, sayng: what maner of chyld shall this bee: And the hande of the Lord was

was with hym. And his father zacharias was filled with the holy ghost, and prophesied, sayng: Praised be the lord God of Israell, for he hath visited and redeemed his people. And hath rayled vp an horne of saluation vnto vs, in the house of his seruaunt Dauid. Euen as he promised by the mouth of his holy prophetes, whiche were sence the worlde began. That we should be saued from our enemies, & from the hande of all that hate vs. That he would deale mercifully with our fathers, and remembre his holy couenaunt. And that he would performe the othe whiche he sware to our father Abraham for to geue vs. That we deliuered out of the hādes of our enemies might serue him without feare al the daies of our life in suche holines and righteousness as are acceptable before him. And thou childe shalt be called the Prophet of the highest: for thou shalt go before the face of the lord to prepare his waies: to geue knowlege of saluation vnto his people for the remissiō of synnes. Through the tender mercie of our God where by the daie spring from an he hath visited vs. To geue light to thē that sat in darkness and in the shadow of death, to guide our feete into the waie of peace. And the childe grewe and waxed strong in spirite and was in wildernes tyll the daie came, when he should shewe himselfe vnto the Israelites.

Prope lessons at Euenlong.

The first lesson. Malach. iiii. vnto the ende.

The second lesson. Math. xiiii. (vnto) when Iesus heard.

¶ Sainct Peters daie.

At Martins.

The second lesson. Act. iiii. vnto the ende.

¶ At the Communion.



Blessed be the lord my strength: whiche teacheth my handes to warre, and my fingers to fight. My hope and my fortresse, my castell, and my deliuerer, my defender in whome I trust: whiche subdueth my people that is vnder me.

Lorde, what is man that thou hast suche respect vnto hym

*benedictus dōs
minuſ al. C.
xliij.*

him: or the sonne of man, that thou so regardest hym.

Man is like a thing of naught: his tyme passeth awaye lyke a shadowe.

Bow the thy heauens, O lord, and come doune: touche the mountaines and they shall smoke.

Cast furth the lightening, and teare theim: shote oute thynne arrowes and consume them.

Sende doune thine hand from aboue: deliuer me and take me out of the greate waters, from the hande of straunge children.

Whose mouth talketh of vanitie: and their ryght hande is a right hand of wickednes.

I will sing a new song vnto the O God: and sing praises vnto the vpon a ten stringed Lute.

Thou that geuest victorie vnto kynges: and hast deliuered Dauid thy seruauant from the peryll of the sword.

Save me, and deliuer me from the hand of straung children: whose mouth talketh of vanitie, and their right hand is a right hand of iniquitie.

That our sonnes may grow by as the yong plates: & that our daughters may be as the pulished corners of the temple.

That our garners maie be full and plenteous wyth all maner of store: that our shepe may byng furth thousandes and ten thousandes in our stetes.

That our oxen may be strong to labor, that ther be no decay: no leading into captiuite, & no complaining in our stetes.

Happy are the people that be in suche a case: yea blessed are the people whiche haue the lord for their God.

Glorie be to the father, &c. As it was in the begin. &c.

The Collect.

A Almighty God, whiche by thy sonne Iesus Christ hast geue to thy Apostle saint Peter many excellent giftes, and commaunded him earnestly to feede thy flocke: make we beseeche the all Bishops and pastors diligently to preache thy holy worde, and the people obediently to folow the same, that they may receyue the crowne of everlasting glory, through Iesus Christ our Lorde.

The

On S. Peters daye.

The Epistle.

In the same time Herode the king stretched forth his
A handes to bere certain of the congregacion. And he
kylled James the brother of Iohn with the sword.
And because he sawe that it pleased the Iues, he proceeded
further & toke peter also. The were 4 daies of sweete bread.
And when he had caught hym, he put him in prison also &
deliuered him to foure quarternys of souldiers to be kept,
entending after Easter to bring him furth to the poeple.
And Peter was kept in prison, but prater was made with
out ceassyng of the congregacion vnto God for hym. And
when Herode would haue brought hym out vnto the peo-
ple, the same night slept Peter betwene .ii. souldiers bounde
with rwo chaynes. And the keepers before the doore kepte
the prison. And behold, the angell of the Lorde was there
present and a light shined in the habitation. And he smote
Peter on the syde, & sterced hym vp sayng, aryse vp quickly.
And his chaynes fel of frō his handes. And the angel said
vnto him gird thy self, & binde on thy sandales. And he so
did. And he said vnto hym, cast thy garment about the and
follow me. And he came out & followed him & wist not that
it was truth which was done by the Angell but thought
he had seen a vision. When thei wer past the first and the .ii.
watche, thei came vnto the 3rd gate, that leadeth vnto the
citie, which opened to them by the owne accorde. And they
went out and passed through one strete, and furth with the
Angell departed from hym.

And when Peter was come to himselfe, he sayd now I
knowe of a suertie that the lord hath sent his Angell, and
hath deliuered me out of the hand of Herode, & from all the
wayting for the people of the Iues.

The Gospel.

When Iesus came into the coastes of the citie whiche
is called Cesaria Philippy, he asked his disciples, say-
yng: Whom do men say that I the sonne of mā am?
Thei said, some say that thou art Iohn Baptist, some He-
lias, some Hieremias, or one of the nobel of the prophetes.

Al.

Ve

he sayth vnto them, but whom say ye that I am: Symon Peter answered and said. Thou art Christ the sonne of the lyuing God. And Iesus answered & said vnto him happy art thou Symon the sonne of Jonas, for fleshe and bloud hath not opened that vnto the, but my father which is in heauen. And I saye also vnto the, that thou art Peter, & vpon this rocke I wil buylde my congregation. And the gates of hell shall not preuaile against it. And I will geue vnto the the keyes of the kyngdom of heaue. And what soeuer thou byndest in yearth, shall be bounde in heauen: & whatsoeuer thou locest in yearth, shall be loosed in heauen.

At Euen song.

The second Lesson. After the end.

Saint Mary Magdalene.

Psalm 138.
a. psal. C.
and. viii.



Raise the lord, O my soule: while I liue will I praise the lord ye as long as I haue any being, I will sing praises vnto my God.

I put not your trust in princes nor in any child of man: for there is no helpe in them.

For when the breath of man goeth furth: he that returne again to his yearth, & then all his thoughtes perish.

Blessed is he that hath the god of Iacob for his helpe: & whose hope is in the lord his god

which made heauen & yearth, the sea & al that therin is: which kepeth his promise for euer.

which helpeth them to ryght that suffer wrong: which fedeth the hungry.

The Lorde loseth men out of prison: the Lorde geueth syght to the blynde.

The Lorde helpeth them vp that are fallen: the Lorde careth for the ryghteous.

The Lorde careth for the straungers, he defendeth the fatherles and wydowes: as for the way of the vngodly, he turneth vp side downe.

The lord thy god, O Syon, shall be kyng for euermore: & throughout all generations.

Glorie be to the father, and to the sonne and to the sc.

As

As it was in the beginning is now and euer shalbe. &c.

¶ The Collect.

Merciful father geue vs grace that we neuer presume to sinne through the exaple of any creature, but it is that chaunce vs at any tyme to offend thy deuine maiestie, that then we may truly repent and lament the same after the exaple of Mary Magdalene, & by lively faith obtain remission of al our sinnes through the only merites of thy soine our sauiour Christ.

¶ The Epistle.

Who soeuer findeth an honest faithfull woman she is
 much more worth the perles. The heart of her husband
 may safely trust in her, so that he shal fail in no
 pouertie. She wil do him good & not euill all the dayes of
 her life. She occupieth wol & flaxe & laboureth gladly with
 her handes. She is like a marchautes ship that bringeth her
 vitailles from a farre. She is by in the night season to pro-
 uide meate for her household, & fode for her maydens. She
 considereth land and byeth it, and with the fruytes of her
 handes she planteth a vyneyarde. She girdeth her loynes
 with strength, & courageth her harmes. And yf she percey-
 ue that her husband doth good, her candle goeth not out
 by night. She layeth her fyngers to the spindle, & her hand
 taketh holde of the distaffe. She openeth her hande to the
 poore, yea she stretcheth furth her handes to such as haue
 neede. She feareth not that the colde of winter shal hurte
 her house for all her household folkes is clothed with skar-
 let. She maketh her self fayre ornaumentes, her clothyng is
 white silke and purple. Her husband is muche set by in the
 gates, when he sitteth among the rulers of the lande. She
 maketh cloth of sylke and sel'eth it, and deliuereth girdles
 vnto the marchaunt. Strength & honour is her clothing, &
 in the latter day she shal reioyce. She openeth her mouth
 with wisdom, & in her tongue is the law of grace. She lo-
 keth wel to the waies of her household: and eateth not her
 bread with ydlenes. Her chyldren shal aryse, and call her
 blessed: and her husbande shal make muche of her. Many

Proverbs.
 xxxi.

R.ii.

daugh

daughters there be that gather riches together: but thou
gost about them all. As for fauour it is deceytfull & beau-
tie is a vayne thyng: but a woman that feareth the Lord,
she is worthy to be praised. Geue her of the fruite of her han-
des and let her owne workes praple her in the gates.

¶ The Gospel.

Luc. xii

No one of the Pharisees desired Jesus that he wol-
de eate with him: & he went to the Pharisees house,
and sat doune at meat. And behold a womā in that
cittie (whiche was a synner) as sone as she knewe that Je-
sus sat at meat in the Pharisees house, she brought an Al-
lablaster boxe of oyntement, and stode at his fete behynde
hym weping, and began to washe his fete with teares and
d, d wypte them with the heeres of her head, and kissed his
fete, and annoynted them with the oyntemet. When the
Pharisee (which had bidden him) sawe that he spake with
in hymselfe sayng: yf this man were a Prophet, he would
surely knowe who and what maner of woman this is
that touched hym, for she is a synner. Jesus answered
and said vnto him: Symon I haue somewhat to say vnto
the. And he sayd: Maister saye on. There was a certayne
lender which had two debtors the one ought hym five hū-
dred pence and the other systie. When they had nothyng
to pay he forgauē the both. Tel me therfore, which of them
wil loue him most? Symon answered and said: I suppose
that he to whom he forgauē most. And he sayd vnto hym:
thou hast truly iudged.

And he turned to the woman and sayde vnto Symon:
seest thou this womā? I entred into thi house, thou gauest
me no water for my fete: but she hath washed my fete with
teares, & wypped the with the heeres of her head. Thou ga-
uest me no kisse: but she sence the time I came in hath not
ceased to kisse my fete. My head with oyle thou biddest not
annoynt, but she hath annoynted my fete with oyntemet.
Wherfore I say vnto the, many synnes are forgeuen her for
she loved much. To whom lesse is forgeuen the same doth
lesse loue. And he said vnto her: thy synnes are forgeuen the
And

And they that sat at meat with hym began, to say within the selves, who is this which forgiveth sinnes also. And he sayd to the woman. Thy faith hath saved the go in peace.

S. James the Apostle.

O praise the lord of heave: praise him in the heighth.
praise hym all ye Angelles of his: praise hym
all his host.

Sanctate
dominā.
psa. Cxi.
and. bin.

praise him soone and soone: praise ye him
all ye starres and light.

praise hym all ye heathens: and ye waters that be above
the heavens.

Let their praise the name of the Lord: for (he spake the
word, and they were made) he commaunded, and they
were created.

He that made them fast for ever and ever: he hath given
them a lawe, which shall not be broken.

praise the Lord upon the earth: ye dragons, and all
deeps.

yeer, and hayle, snow and vapors: winde and storme ful
fylling his worde.

Mountaynes and all hylls: fruitfull trees & all Cedres.
Beastes and all cattell: wormes and fethered fowles.

Kynges of the earth and all people: princes and all the
Judges of the worlde.

Yonginen and maydens, old men and children praise the
name of the Lord: for his name onely is excellent, and his
praise above heaven and earth.

He shal exalt the horne of his people, al his saintes shal
praise hym: even thy chyldren of Isracc, even the people
that serve hym.

Glozy be to the father. &c. As it was in the. &c. Amen.

The Collet.

Graunt O mercyfull God, that as thyn holy Apostle
James leavyng his father & all that he had, without
delay, was obedyent vnto the calling of thy sonne Iesus
Christ, and folowed him. So we forsaking all worldly and

go downe into the silence.

But we will prayse & lord: fro this time furth forevermore.
Glory be to the father & to the sonne. &c. As it was. &c.

The Collect.

O Almighty & everlasting God, which hast geuen grace to thi apostle Bartholomew truly to beleue & to preache thy worde: Graunt we beseeche the vnto thy Church both to loue that he beleued. And to preache that he taught through Christ our Lorde.

The Epistle.

Actes. v.

In the handes of the Apostles were many sygnes & woundes shewed emōg the people. And they were altogether with one accorde in Salomons Porche. And of other durst no manne toyne himself to them. neuer thelesse the people magnifyed the. The nōbre of the that beleued in the Lorde both of men & women grewe more & more: insomuch that thei brought the sicke into the stretes and laied the on beddes & Couches, that at the least way the shadowe of Peter whē he came by, might shadow some of the (& that thei might al be deliuered fro their infirmities) There came also a multitude out of the Cities roūd about vnto Hierusalē bringig sicke folkes & the which were vexed with vncleane spirites. And they were healed euery one.

The Gospell.

Luc. xxi

Now there was a strife emōg the which of the should seme to be the greatest. And he sayed vnto them, the Kinges of nations reigne ouer the, & thei that haue auctoritie vpon them are called gracious lordes: But ye shal not be so. But he that is greatest emōg you, shalbe as the yonger: And he that is chief shalbe as he that doth minister. For whether is greater he that sitteth at meat, or he that serueth? Is not he that sitteth at meat? But I am emōg you as he that ministreth. Ye are they which haue bidden with me in my temptacions. And I appoynt vnto you a Kingdome as my Father hath apoynted to me, that ye may eate and drynke at my table in my kingdome, and sit on seates Judgyng the twelue tribes of Israel.

Saint Mathew.

D



Payse the Lorde all ye heathens: prayse hym all ye nations.

*Laudate
dominū
omnes
gentes.
Psalm.
Lxxii.*

For his mercifull kindes is euer more and more toward vs: and the truthe of the Lorde endureth for euer.

Glozy be to the father, & to the sonne. &c. As it was. &c.

The Collect.

A Almighty God which by thy blessed sonne, dydest call Mathew from the receipt of Custome, to be an Apostle & Euangelist: Graunt vs grace to forsake all concupiscent desires & inordinate loue of riches and to folow, thy said sonne Iesus Christ, who liueth and reygneth. &c.

The Exortation.

Erng that we haue such an office, euen as god hath had mercy on vs, we go not out of kind, but haue cast from vs the clokes of vnholynesse, and walke not in craftynesse neither handle we the word of God deceptfully but open the truth, and report our selues to euery mannes conscience in the sight of god. If our gospel be yet hid, it is hid among them that are lost in whō the god of this world hath blinded the myndes of them which beleue not, lest the light of the gospel of the glory of christ (whiche is the Image of god) should shine vnto them. For we preache not our selves, But Christ Iesus to be the lord and our selues your seruauntes, for Iesus sake. For it is God that commaunded the light to shyne out of darkenes, which hath shyned in our hartes, for to geue the lyght of the knowlege of the glory of God in the face of Iesus Christ.

The Gospel.

As Iesus passed furthe from thence, he sawe a man (named Mathew) sitting at the receipt of Custome, and he sayd vnto him, folow me, & he arose & folowed him. And it came to passe as Iesus sat at meat in his house: Behold, many Publicans also & sinners & came sat doue with Iesus & his disciples. And whē Phariseis saw it, they said vnto his disciples: Why eateth your Master with Publicans & synners? But when Iesus heard that, he

he sayd vnto them. they that be strong, nede not the Physicion, but thei that are sicke. So ye rather and learne what that meaneth, I wil haue mercy, & not Sacrifice for I am not come to cal the righteous, but sinners to repentaunce.

O Sainct Michaell and all Angels.

Laude me
ps. ps.
L. ps.



Praise the Lorde (ye seruauntes:) O prayse the name of the Lorde.

Blessed be the name of the lord: from this tyme furth for euermore.

The Lordes name is praised: From the rising vp of the Sunne vnto the goyng doune of the same.

The Lorde is high aboue all heathen: and his glozy aboue the heauens.

Who is like vnto the lord our God, that hath his dwelling so high: And yet humbleth himself to behold the thinges that are in heauen and yearth.

He taketh vp the synple out of the dust: And lyfteth the poore out of the myze.

That he may set him with the princes: Euen with the princes of his people.

He maketh the baren woman to kepe house. And to be a ioyfull mother of children.

Glozy be to the father, and to the sonne, and to the. &c.

As it was in the beginning, is now and euer shalbe. &c.

The Collect.

Euerlasting god which hast ordeyned & constituted, the seruices of al angels & men in a wonderfull ordre: mercifully graunt that thei which alway do the seruice in heauen, maye by thy appoyntment succour and defende vs in yearth: through Iesus Christ our lord. Amen.

The Epistle.

2 po. vii.

There was a great battail in heauen: Michaell and his Angels fought and the Dragon, and the Dragon fought with his angels, & preuailed not neither was their place founde any more in heauen. And the great Dragon that old serpent, called the deuil & Sathanas was cast out, which deceyeth all the worlde. And he was cast into the

the earth, and his Angels were cast out also with hym. And I hard a loude voice sayng in heauen is now made saluation and v'reigth and the kyngdom of our God and the power of his Christ. For the accusar of our brethren is cast doune whiche accused them before our God daye and night. And they overcame him by the bloude of the lambe, and by the worde of theyr testimonye, and they loured not theyr liues vnto the death. Therefore reioyce heauens, and ye that dwelle in theym. Come vnto the inhabyters of the earth and of the sea. For the Drayll is come doune vnto you which hath great wrath because he knoweth that he hath but a short tyme.

The Gospel.

The same tyme came the disciples vnto Iesus, sayng

Whoso is the greatest in the kyngdome of heauen?

Iesus called a chyld vnto hym, and set hym in the myddest of them and sayd. Verely I say vnto you except ye turne and become as chyldren ye shall not entre into the kyngdome of heauen. Whoso so euer therfore humbleth hym selfe as this chyld. The same is the greatest in the kyngdome of heauen. And whoso receaueth such a childe in my name receyue me. But whoso doth offende one of these lytle ones whiche beleue in me. it were better for hym that a myllstone were hanged about his neck, and that he were drowned in the depth of the sea. Come vnto the worlde, because of offences. necessarye it is that offences come. But woe vnto the man by whom the offence cometh. Wherefore, yf thy hande or thy fote hinder the, cut hym of and cast it from the: it is better for the entre into lyfe halte or mayned rather then thou shouldest hauinge two handes or two fete be cast into euerlastyng fyre. And yf thine eye offend the, pluck it out and cast it from the. It is better for the entre into lyfe with one eye rather then (hauinge .ii. eyes) to be cast into hell fyre. Take hede that ye dispise not one of these lytle ones. For I say vnto you that in heaue their Angels do alwayes beholde the face of my father, which is in heauen.

Saint Luke Euangelist.

Super
flumina.
psal. 137.
v. 1-4.

By the waters of Babylon we sat downe & wept
when we remembered the O. Sion. And
aske our harpes we changed them by: upon
the trees that are therein.

For thus it was that we required of vs the a song
in melody in our pleasures: sing vs one of the songs of Sion.
How shall we sing the lordes song: in a strange lande.
If I forget the O. Jerusalem: let my right hand be for-
gette: for I forget not.

If I do not remember: let my tongue cleave to the roofe of
my mouth: yea if I please not Jerusalem in my mirth.

Remember the children of Edom O. Lord: in the day
of Jerusalem how they sayd downe with it downe with it
euen to the grounde.

O daughter of Babylon: distressed with miserie: & happy
shall he be that remembereth thee as thou hast served vs.

Wilt thou say: I will be that taketh thy children: & I will weeth
them as I find the bones.

Glorie be to the father, and to the sonne, and to the .ee.

As it was in the beginning, is now & ever shall be world
without ende. Amen.

The Collect.

Almighty God which calledst Luke the phisicion;
whose name is in the gospel to be a phisicion of the
soules: to may please the by the hollesse & medicines of his doc-
trine: to heale all the diseases of our soules through thy so-
ne Iesus Christ our Lord.

The Epistle.

II. Tim.
iii.

Athe thou in all thynges, suffer afflictions, do the
workes throughly of an Evangelist, fulfil thine office
unto the veriest be sober. For I am now ready to be
offered, and the tyme of my departyng is at hande. I have
fought a good fight. I have fulfilled my course. I have
kept my faith. From henceforth there is layde up for me a
crown of righteousnes which the lord that is a righteous
iudge shall geve me at that day not to me onely but unto
all them also that love his coming. Do thy diligence that
thou

thou mayst come shortly vnto me. For Demas hath forsaken me and loueth this present worlde. & is departed vnto Thessalonica. Crescens is gone to Galacia, Titus vnto Dalinacia only Lucas is with me. Take Marke & bring him with the. for he is profitable vnto me for the ministracion. And Tichicus haue I sent to Ephesus. The cloke that I left at Troada with Carpus, when thou comest, bring with the and the booke, but specially the parchement. Alexander the coppersmith, dyd me much euell: the Lorde reward him according to his dedes, of whom be thou ware also. For he hath greatly withstande our wordes.

¶ The Gospel.

The lord appoynted other seuentie and two also and Luke v.
T sent them two and two before hym into euery citie and place, whether he hym selfe would come. Therefore he sayd vnto them: the haruest is great but the labourers are fewe, praye ye therefore the Lorde of the haruest, to sende furth labourers into the haruest. Go your waies, behold I sende you furth as lambes among wolues. Beare no wallet neither scrip nor shoes, and salute no man by the way, into what so euer house ye entre, first say peace be to this house. And if the sonne of peace be ther, your peace shall rest vpon him. if not, it shall returne to you againe. And in the same house tary still eating and drincking such as they geue. For the labourer is worthy of his rewarde.

¶ Symon and Jude Apostles.

Praise God in his holynes: praise hym in the firmament of his power.

*Laudate dominum.
psal. C.ii.*

Praise him in his noble actes: praise him according to his excellent greatnesse.

Praise him in the sound of the trumpet: praise him vpon the lute and harpe.

Praise him in symbales and daunces: praise hym vpon the stringes and pype.

Praise hym vpon the well tuned cymbals: praise hym vpon the loude cymbals.

Let euery thing that hath breath praise the Lord.

Glorie

Glorie be to the father, and to the sonne and to the .xx.
As it was in the beginning, is now and ever shalbe. &c.

The Collect.

A Almighty God Whiche hast buylded the congrega-
cion vpon the foundation of the apostles & Prophe-
tes, Jesu Christ him self beyng the head corner stone, graunt
vs so to be ioyned together in vnitie of spirite by their doc-
trine, that we may be made an holy temple acceptable to the
thorough Jesu Christ our lord. Amen.

The Epistle.

Iudas the seruaunt of Jesu christ, the brother of Ja-
mes to them which are called and sanctified in god
the father, and preserved in Jesu Christ: Greeting vnto
you & peace & loue be multiplied. Beloued, whē I gaue all
diligence to write vnto you of the comon saluacion, it was
needfull for me to write vnto you. To exhorti you that ye
should continually labour in the faith, which was once ge-
uen vnto the sainctes. For there are certaine vngodly men
craftily crept in, of which it was written afore tyme vnto
suche iudgement. They turne the grace of our GOD vnto
wantonnes, and deny God (whiche is the onely Lorde)
and our Lorde Jesu Christ.

My mind is therefore to put you in remembraunce for as
much as ye once know this how that the lorde (after that
he had deliuered the people out of Egypt) destroyed them
which after ward belened not. The angels also which kept
not their first state, but left their owne habitation, be hath
reserued in everlasting chaynes vnder darknes vnto the
iudgement of the great day: euen as Sodom & Gomor & the
cities about them which in like maner despyled them selves
with fornicacion, and folowed draunge flesh, are set furth
for an example, & suffer the paine of eternall fyre: lyke wise
these beyng deceyued by dreames, despyle the fleshe, despyse
rulers, and speake euill of them that are in auctoritie.

The Gospel.

This

This commaunde I you, that ye loue together. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would loue his a wne: howbeit, because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you. Remember the word that I said vnto you, the seruaunt is not greater then the Lord. If they haue persecuted me, they wil also persecute you. If they haue kept my saying, they will kepe yours also.

But all these thynges will they do vnto you for my names sake: because they haue not knowen him that sent me. If I had not come and spoken vnto the, they should haue had no synne, but now they haue they nothyng to cloke theyr synne withal. He that hateth me hateth my father also. If I had not done among the, the workes which none other man did, they should haue had no synne. But now haue they both seen and hated not onely me but also my father. But this happeneth that the sayng myght be fulfilled that is written in their law, they hated me without a cause.

But when the comforter is come, whom I wil send vnto you fro the father euen the spirit of truth (which proceedeth of a father) he shal testifie of me. And ye shal bere witness also, because ye haue bene with me fro the beginning.

All Saintes.

Proper Lessons at Mattins.

The first Lesson. Sap. iiii. vnto blessed is rather the baren.

The seconde Lesson. Heb. x. xii. Saintes by saythe subdued vnto. If ye endure chastising.



Sing vnto the lord a new song: let the congregation of saintes prayse him.

Let Israell reioyce in hym that made him: & let the children of syon be ioyfull in their king.

Let them praise his name in the daunce: Let them sing praises vnto him with tabret and harpe

For the Lord hath pleasure in his people: And helpeth the meke harted.

*Santus
offo. p. 2.
L. p. 4.*

Let

Let the saintes be ioyfull with glory: let them reioyce in theyr beddes.

Let the praises of god be in their mouth: And a two edged sworde in their handes.

To be auenged of the heathen: & to rebuke the people.

To bynde their kynges in chaynes: & their nobles with lynkes of Iron.

That they may be auenged of them as it is written: In the honour haue all his saintes.

Glory be to the father and to the sonne, and to the .*sc.*

As it was in the beginning, is now and euer shalbe. *sc.*

¶ The Collect.

Almyghtie God which hast knit together thy elect in one Communion and fellowship, in the mysticall body of thy sonne Christ our lord, graunt vs grace so to followe thy holy saintes in all vertues and godly liuyng, that we may come to those inspekeable ioyes whiche thou hast prepared for all them, that vnfaynedly loue the, throughe Iesus Christ our Lord. Amen.

¶ The Epistle.

Apoc. vii

Behold, I Iohn saw another angel ascend from the rising of the sunne, which had the seale of the liuing god, & he cried with a loude voyce to the .iiii. angels, (to whom power was geuen to hurt the earth & the sea) saying: Hurte not the earth neyther the sea, neyther the trees, till we haue sealed the seruantes of our God in their foreheades. And I heard the nombre of them whiche were sealed and there were sealed an. C. xliiii. of all the tribes of the chyldren of Israel.

Of the tribe of Iuda were sealed. xii. *th.*

Of the tribe of Ruben were sealed. xii. *th.*

Of the tribe of Gad were sealed. xii. *th.*

Of the tribe of Aser were sealed. xii. *th.*

Of the tribe of Reptaim were sealed. xii. *th.*

Of the tribe of Manasses were sealed. xii. *th.*

Of the tribe of Simeon were sealed. xii. *th.*

Of the tribe of Levi were sealed. xii. *th.*

Of

Of the tribe of Issachar were sealed xii. **¶**

Of the tribe of Zabulon were sealed xii. **¶**

Of the tribe of Joseph were sealed xii. **¶**

Of the tribe of Benjamin were sealed xii. **¶**

After this I beheld, and lo a great multitude (whiche no mā could nombre) of all nations and people, & tongues stode before the seate and before the Lambe, clothed with long white garmentes, and Palmes in their handes, and cried with a loud voice, sayng: saluaciō be ascribed to him that sitteth vpon the seate of our God and vnto the Lambe. And all the Angels stode in the compasse of the seate, & of the Elders, and of the iiii. beastes, and fell before the seate on their faces, and worshipped God sayng: Amen. Blessyng and glory, and wisdom, and thankes, and honor, and power, and might be vnto our God for evermore. Amen.

The Gospel.

Jesus sayng the people, went bp into the mountain, Math. V.
I and when he was set, his disciples came to him, and after that he had opened his mouth he taught them sayng: Blessed are the poore in spirit for theirs is the kyngdome of heauen. Blessed are they that mourne: for they shal receiue comfort. Blessed are the meke: for they shal receiue the inheritaunce of the yearth. Blessed are they whiche hunger and thirst after righteousness: for they shal be satisfied. Blessed are the merciful: for they shal obayne mercy. Blessed are the pure in heart: for they shal see God. Blessed are the peacemakers: for they shal be called the children of God. Blessed are they which suffre persecucion for righteousness sake: for theirs is the kyngdome of heauen. Blessed are ye when menne reuile you, and persecute you, and shall falsly say all maner of euil saynges against you for my sake: Reioyce and be glad, for great is your reward in heauen: for so persecuted they the Prophetes whiche were before you.

Proper Lessons at Euen-song.

The first lesson Sap. v. vnto his teares also.

The second lesson. Apoca. xix. vnto And I sawe an angell stande.

D. I.

The

THE SVPPER

of the Lorde, and the holy Communion, commonly called the Masse



Many as intend to be partakers of the holy Communion, shall signifie their names to the Curate ouer nyght, or els in the morning, afore the beginning of Masses, or immediately after.

And if any of those be an open and notorious euill lyuer, so that the congregation by him is offended, or haue done any wrong to his neighbours, by word, or dede.

The Curate that call hym, and aduertise him, in any wise not to presume to the Lordes table, buttill he haue openly declared him self, to haue truly repented, and amended his former naughty lyfe: that the Congregation maie thereby be satisfied, whych afore were offended, and that he haue recompensed the parties, whom he hath done wrong vnto, or at the least be in full purpose so to do, as sone as he conveniently may.

The same orde shall the Curate vse, with those betwixt whome he perceiueth malice, and hatred to reigne, not suffering them to be partakers of the Lordes table, buttill he knowe them to be reconciled. And if one of the parties so at variance, bee content to forgiue from the botome of his harte, all that the other hath trespassed agaynst hym, and to make amendes, for that he hym self hath offended: and the other partie will not bee perswaded to a godly vnitie, but remaigne still in his stowardnes and malice. The Minister in that case, ought to aduertise the penitent persone to the holy Communion, and not hym that is obstinate.

Upon the date, and at the tyme appoynted for the ministracion of the holy Communion, the Priest that shall execute the holy ministry, shall put vpon hym the vesture appoynted for that ministracion, that is to saye, a white Albe playn, with a vestement or Cope. And where there be many Priests, or Decons, there so many shall be ready to helpe the priest in the ministracion, as shall be requisite. And shall haue vpon them lykewyse, the vestures appoynted for their ministry, that is to say: Albes with tunacles. Then shall the Clerkes syng in Englishe for the office, or introite, (as they call it) a Psalm appointed for that daie.

The priest standing humbly afore the middes of the altar, shall saie the Lordes prayer with this Collect.

A mighty God, vnto whom all heartes be open, & all desires knowen, & from whō no secretes are hid, cleanse the thoughtes of our heartes, by the inspiration of thy holy spirit: that we may perfectly loue the, & worthely magnifie thy holy name: through Christ our lorde. Amen.

Then

Then shall he say a Psalm appointed for the Introit: whiche Psalm ended, the Priest shall say, or els the Clerkes shall say.

iii. **L**orde haue mercy vpon vs.

iii. **C**hrist haue mercy vpon vs.

iii. **L**orde haue mercy vpon vs.

Then the Priest standyng at Gods boorde shall begyn.

Glorie to God on high.

The clerkes.

And in yearth peace, good will towarde men.

We praise thee, we blesse thee, we worship thee, we glorifie thee, we geue thanks to thee, for thy great glory, O lorde God heauenly kyng, God the father almightie.

O lorde the onely begotten sonne Iesu Christ, O lorde God lambe of God, sonne of the father, that takest awaye the synnes of the worlde, haue mercy vpon vs: Thou that takest awaye the synnes of the worlde, receiue our prayer.

Thou that sittest at the right hand of God the father, haue mercy vpon vs: For thou onely art holy, thou only art the Lorde. Thou onely (O Christ) with the holy ghost, art mooste high in the glory of God the father. Amen.

Then the priest shall turne him to the people and say.

The Lorde be with you.

The answer.

And with thy spirit.

Priest.

Let vs pray.

Then shall folowe the Collect of the day, with one of these two Collectes folowynge, for the kyng.

Almightie God, whose kyngdome is euerlastyng, & power infinite, haue mercy vpon the whole cōgregation, & so rule the heart of thy cholen seruaunt Edward the sixt, our kyng and gouernor: that he (knowyng whose minister he is) may aboue all thynges, seke thy honor and glory: and that we his subiectes (duely consideryng whose auctoritie he hath) may faithfully serue, honor, and humbly obeye him: in the, and for the, accordyng to thy blessed worde and ordinaunce: Through Iesu Christ our Lorde who with thee, and the holy ghost, lieth, & reigneth euer one God, worlde without ende. Amen.

D.ii.

Almightie

Al mightie & everlastyng God, we be taught by thy holy worde, that the heartes of Kynges are in thy rule and governaunce, and that thou doest dispose, & turne them as it semeth best to thy godly wisdom: We humbly beseeche thee, so to dispose & governe, the heart of Edward the first, thy servaunt, our kyng and governour: that in all his thoughtes, wordes, and workes, he may ever seeke thy honor and glory, and study to preserve thy people, committed to his charge, in wealth, peace, and godlynes: Grant this O mercifull father, for thy dere sonnes sake, Jesus Christ our Lorde. Amen.

The Collectes ended, the Priest or he that is appointed, shall read the Epistle, in a place assigned for the purpose, sayyng.

The Epistle of saint Paule written in the Chapter of to the.

The minister then shall read the Epistle. Immediately after the Epistle ended, the priest or one appointed to read the gospel shall say.

The holy Gospel written in the Chapter of.

The Clerkes and people shall answer.

Glory be to the, O Lorde.

The Priest or Deacon shall read the Gospell: After the Gospell ended, the priest shall begyn.

I beleue in one God.

The Clerkes shall say the rest.

The father almightie maker of heauen and yearth, and of all thinges visibie, and inuisibie: And in one Lord Jesus Christ, the onely begotten sonne of God, begotten of the father, before all worldes, god of god, light of light, very God of very God, begotten not made, beyng of one substance with the father, by whom all thynges were made, who for vs men, and for our saluacion, came downe from heauen, and was incarnate by the holy ghost, of the virgin Mary, and was made man, and was crucified also for vs, vnder Poncius Pilate, he suffered and was buried, and the third day he arose againe accordyng to the scriptures, and ascended into heauen, and sitteth at the righthand of the father: And he shall come againe with glory, to iudge both the quicke and the dead.

And

And I beleue in the holy ghost, the Lord and geuer of life, who procedeth from the father & the sonne, who with the father and the sonne together, is worshipped and glorified, who spake by the Prophetes. And I beleue one Catholike and Apostolike church. I acknowledge one Baptisme, for the remission of sinnes. And I loke for the resurrection of the dead: and the life of the worlde to come. Amen.

After the Crede ended, shall folowe the Sermon or Homely, or some portion of one of the Homelies, as they shalbe hereafter deuised: Wherin if the people be not exhorted to the worthy receiuing of the holy Sacrament of the body and blood of our sauioꝝ Chriſt: then shall the Curate geue this exhortacion, to those that be mynded to receiue the same.

Dearely beloued in the lord: ye that minde to come to the holy Communion of the body and blood of our sauioꝝ Chriſt, must consider what S. Paule writeth to the Corinthians, how he exhorteth all persones diligently to trie and examine themselves, before they presume to eate of that bread, and drynke of that Cup: for as the benefite is great, if with a true penitent heart, & lively faith, we receiue that holy Sacrament: (for then we spiritually eate the fleshe of Chriſt & drinke his blood, then we dwell in Chriſt and Chriſt in vs, we be made one with Chriſt, and Chriſt with vs) so is the danger great, if we receiue the same vnworthely, for then we become guiltie of the body and blood of Chriſt our sauioꝝ, we eate and drynke our owne dampnacion, not considering the Lordes body. We kinde Gods wrath ouer vs, we prouoke him to plague vs with diuers diseases, and sundry kyndes of death. Therefore, if any here be a blasphemour, aduouſer, or be in malice or enuy, or in any other greuous crime (except he be truly sorry therfore, and earnestly mynded to leaue the same vices, and do trust himselfe to be reconciled to almighty God, and in charitie with all the worlde) let him bewaile his synnes, and not come to that holy table, lest after the taking of that moſte blessed bread: the deuil entre into him as he did into Judas, to fyll him ful of all iniquitie, & bring him to destruction, bothe of body and soule. Judge ther-

fore your selves (brethren) that ye be not iudged of the lord.
 Let your mynde be without desire to synne, repent you
 truly for your sinnes past, haue an earnest and liuely faith
 in Christ oure sauour, be in perfect charitie with all men,
 so shall ye be mete partakers of those holy misteries. And
 about all thynges: ye must geue moste humble and heartie
 thākes to God the father, the sonne, and the holy ghost, for
 the redemption of the worlde, by the death and passion of
 our sauior Christ, both God and mā, who did humble him
 self euen to the death vpon the crosse, for vs miserable sin-
 ners, whiche lay in darkenes and shadowe of death, that
 he might make vs the childre of God, and exalt vs to ever-
 lastyng life. And to thende that we should alway remēbre
 the excedyng loue of our master, & only sauior Iesu Christ,
 thus dyng for vs, and the innumerable benefites (whiche
 by his precious bloodsheddyng) he hath obtayned to vs, he
 hath left in those holy misteries, as a pledge of his loue, &
 a continuall remēbraunce of the same his owne blessed bo-
 dy, and precious blood for vs to fede vpo spiritually, to oure
 endles comfort and consolacion. To him therfore with the
 father and the holy ghost, let vs geue (as we are most bounden)
 continual thākes, submittyng our selves wholly to his
 holy will and pleasure, and study to serue him in true ho-
 lines and righteousnes, all the daies of our life. Amen.

In Cathedral churches or other places, where there is dayly Commu-
 nion, it shalbe sufficient to reade this exhortacion aboue wrytten, once in a
 moneth. And in parische churches, vpo the weke daies it may be left vnsayd.

And if vpo the Sonday or holy day & people be negligent, to come to the
 Communion. Then shall the Priest earnestly exhort his parisheners, to dis-
 pose themselves to the receyuing of the holy Communion more diligently,
 sayng these or like wordes vnto them.

Ere frendes, and you especially vpon whose soules
 I haue cure and charge, on next I do entende
 by Gods grace, to offere to all suche as shalbe godly
 disposed, the moste cōfortable Sacrament of the body and
 blood of Christ, to be taken of them, in the remembraunce
 of his most fruitfull & glorious passion, by the which passiō
 we

we haue obtained remission of our sinnes, and be made partakers of the kingdome of heauen, wherof we bee assured and assuredly, if we come to the saied Sacramente, with hartie repentaunce for our offences, stedfast faith in Goddes mercie, and earnest minde to obeie Goddes will, and to offende no more. Wherefore our duetie is to come to these holy mysteries, with moste hartie thanks to bee geuen to almightie God, for his infinite mercie and benefites geuen and bestowed vpon vs his vnworthie seruantes, for whome he hath not onely geuen his bodie to death, and shed his blood, but also doeth vouchesafe in a Sacramente and Mystery, to geue vs hys sayed bodie and bloude to fede vpon spiritually. The whiche Sacrament being so diuine and holy a thing, and so comfortable to them which receiue it worthely, and so dangerous to them that will presume to take the same vnworthely: My dutie is to exhort you in the meane season to consider the greatnes of the thing, and to serche and examine yout owne consciences and that not lightly nor after the maner of dyssemblers with God: But as they which should come to a moste Godly and heauenly Banquet, not to come but in the marriage garment required of God in Scripture, that you may (so much as lyeth in you) be found worthie to come to suche a table. The waies and meanes thereto is.

First that you be truly repentaunce of your former euell life: and that you confesse with an vnfained hart to almightie God, your synnes and vnkindnes towardes his maiestie committed, either by will, worde or dede, infirmitie or ignorance, and that with inward sorowe and teares, you be waite your offences, and require of almightie God, mercy, and pardon, promising to him (from the botome of your hartes) th amendment of your former life. And among al others, I am commaunded of God, especially to moue and exhort you, to reconyle your selves to your neighbours, whom you haue offended, or who hath offended you, putting out of your hartes all hatred and malice against them, and to be in loue and charitie with al the worlde, and

to forgiue o:her, as you would that God should forgiue you. And if any mā haue done wrong to any other: let hym make satisfacciō, and due restitution, of al landes and goodes wrongfully taken away o: withholdē, before he come to Gods bodie, o: at the least be in full minde and purpose so to do, as sone as he is able, o: els let him not come to this holy table, thinking to deceiue God, who seeth all mennes hartes. For neither the absolutiō of the priest can any thing auayle them, nor the receiuing of this holy sacrament doth any thing but increase their dampnation. And yf there be any of you, whose conscience is troubled and greued in any thing lacking comforte o: counsaill, let him come to me, o: to some other discrete & learned priest taught in the lawe of God and confesse and open his sinne & grief secretly, that he may receiue suche ghostly counsaill, aduise and comfort, that his conscience may be releued, and that of vs (as of the ministers of God and of the churche) he may receiue comfort and absolution, to the satisfacciō of his mind, and auoiding of all scruple and doubtfulnes, requiring suche as shalbe satisfied with a generall confession: not to be offended with them that doo vble, to their further satisfiing, the auricular and secrete confession to the priest: nor those also which thinke needeful o: cōuenient for the quietnes of their awne consciences particularly to open their synnes to the priest, to be offended with thē that are satisfied with their humble confession to God, and the generall confession to the churche: But in al thinges to folowe and kepe the rule of charitie and euery man to be satisfied with his awne conscience, not iudging other mennes mindes o: consciences, where as he hath no warrante of Gods worde to the same.

¶ Then shall folowe for the Offertorie one o: mo, of these sentences of holy Scripture to be song whiles the people do offre, o: els one of them to be said by the minister, immediately afore the offering.

Mat. v.

Let your light so shine before men, that thei may se your good workes, and glorifie your father whiche is in heauen.

Mat. vi.

Laye not vp for your selves treasure vpon the earth where the rust and mothe both corrupt, and where theues breake thoroough and steale: But laye vp for your selves treasure

treasure in heauen, where neither rust nor moth both corrupt, and where theues do not breake through nor steale.

Whatsoever you would, that men should do vnto you, eue so do you vnto the, for this is the lawe the prophets, Not every one that saith vnto me, *Lord, lord,* shall enter into the kingdom of heauen, but he that doth the will of my father whiche is in heauen. *Mat. vii.*

zache stode furth, and saied vnto the lord, behold lord, the half of my goodes I geue to the poore, & if I haue done any wrong to any man, I restore four fold. *Luc. xix.*

Who goeth a warfare at any time at his awn cost: who planteth a vineyarde, & eateth not of the fruite thereof? Or who feedeth a flocke, & eateth not of the milke of the flocke? *i. Cor. ix.*

If we haue sown vnto you spirituall thinges, is it a great matter, if we shall reape your worldly thinges? *i. Cor. ix.*

Doo ye not knowe, that they whiche minister about holy thinges, live of the sacrifice. They whiche wayte of the altar are partakers with the altar, euen so hath the lord also ordeined: that they whiche preache the Gospel, should live of the Gospel. *i. Cor. ix.*

He whiche soweth litle shall reape litle, and he that soweth plenteously shall reape plenteously. Let every man do according as he is disposed in his harte, not grudgingly, or of necessitie, for God loneth a cherefull geuer. *i. Cor. ix.*

Let him that is taught in the worde, minister vnto him that teacheth in al good thinges. Be not deceined, God is not mocked: for whatsoever a man soweth, he shall he reape. *Gal. vi.*

While we haue time, let vs do good vnto all men, and specially vnto them, whiche are of the housholde of faith. *Gal. vi.*

Godlines is great riches yf a man be contented with that he hath: for we brought nothing into the worlde, neither may we cary any thing out. *i. Tim. vi.*

Charge them whiche are riche in this worlde, that they be ready to geue & glad to distribute, laiyng vp in store for them selves a good fondaciō, against the time to come, that they maye attaine eternall lyfe. *i. Tim. vi.*

God is not vnrighteous, that he will forget youre woordes. *Hebr. vi.*

kes and labour that proceedeth of loue, which loue ye haue shewed for his names sake whiche haue ministered to the saintes and yet do minister.

To do good, and to distribute, forget not, for with such sacrifices God is pleased.

Whoso hath this worldes good, & seeth his brother haue nede, & shuteh by his compassion from him how dwel- lethe the loue of God in hym.

Geue almosc of thy goodes, & turne neuer thy face from any poore man, and then the face of the Lorde shal not be turned away from the.

See mercyfull after thy power: If thou hast muche geue plentifully, if thou hast litle, do thy diligence gladly to geue of that litle, for so gatherest thou thy self a good reward, in the daye of necessitie.

He that hath pise upon the poore, lenderth vnto the lord, and loke what he laieth out: it shalbe payed him again.

Blessed be the man that prouideth for the sicke and nedy the lord shall deliuer him, in the tyme of trouble.

Where there be Clerkes, they shall sing one, or many of the sentences a- boue writte, accordyng to the length, and shortnesse of the tyme, that the peo- ple be offering.

In the meane tyme, whyles the Clerkes do sing the Offertoire, so many as are disposed shall offre to the poore mennes Bore every one accordyng to his abilitie and charitable minde. And at the offering dayes appointed: every manne and woman shall paye to the Curate, the due and accustomed offerings.

Then so many as shalbe partakers of the holy Communion shall saye still in the Quire, or in some conuenient place, nigh the Quire, the me on the one syde, and the wome on the other side. Al other that minde not the receiue the said holy Communion shall departe out of the Quire, except the minist- ers and Clerkes.

Then shall the minister take so muche Bread and Wyne as shall suffice for the persones appointed to receiue the holy Communion, layng the bread vpon the corporas, or els in the paten, or in some other comely thing, prepared for that purpose. And putting the Wyne into the Chalice, or els in some fay- re or conuenient cup prepared for that vse (if the chalice wyll not serue put- ting thereto a litle pure and cleane water. And setting both the bread and wy- ne vpon the altar. Then the Priest shall saye.

The Lorde be With you.

Aun

Answer.

And with thy spirit.

Priest.

Lift vp your heartes.

Answer.

We lift them vp vnto the Lorde.

Priest.

Let vs geue thanks to our Lorde God.

Answer.

It is mete and right so to do.

Priest.

It is very mete, right and our bounden dutie that we should at all tymes, and in all places, geue thanks to the O Lorde, holy father, almightie euerlastyng Amen.

Here shall folowe the propre Prefaces, accordyng to the tyme, if there be any specially appointed, or els immediatly shall folowe. Therfore with Angels.

PROPRE

Prefaces.

¶ Upon Christmas day.

Because thou diddest geue Jesus Christ, thyne onely Sonne to be borne as this day for vs, who by the operation of the holy ghost, was made very mā, of the substance of the virgyn Mary his mother, and that without spot of synne, to make vs cleane from all sinne. Therefore. &c.

¶ Upon Easter day.

But chiefly we are bound to praise thee, for the glorious resurrection of thy sone Jesus Christ our lord, for he is the very Paschall lambe, whiche was offered for vs, and hath taken away the synne of the worlde, who by his death hath destroyed death, and by his risyng to life againe, hath restored to vs euerlastyng life. Therefore. &c.

¶ Upon the Ascencion day.

Through thy moste dere beloued sonne, Jesus Christ our Lorde, who after his moste glorious resurrection manifestly appeared to all his disciples, and in their sight ascended vp into heauen, to prepare a place for vs, that where he is, thither might we also ascende & reigne with him in glory. Therefore. &c.

Upon

Upon whitsonday.

Through Iesus Christ our lord, accordyng to whose moſte true promiſe, the holy ghoſt came doune this day from heauen, with a ſodaine great ſound, as it had been a mightie wynde, in the likenes of fiery tongues, lightyng vpon the Apoſtles, to teache them, & to lead them to all trueth, geuyng them both the gift of diuers languages, and alſo boldnes with feruent zeale, conſtantly to preach the Goſpell vnto all nations, whereby we are brought out of darkenes and error, into the clere light & true knowledge of thee, and of thy ſonne Ieſus Chriſt. Therefore. &c.

Upon the feaſt of the Trinitie.

It is very mete, right, and our bounden duetie that we ſhould at all tymes, and in all places, geue thanks to the O Lord, almighty, everlaſtyng God, whiche art one God, one Lord, not one onely perſon, but thre perſones in one ſubſtance, for that we whiche beleue of the glorye of the father, the ſame we beleue of the ſonne, and of the holy ghoſt, without any difference, or inequalitye, whom with Angels. &c.

After whiche preface, ſhall folowe immediately.

Therefore with Angels and Archangels, and with all the holy compaignie of heauen: we laude and magnifie thy glorious name, evermore praiſyng thee and ſayng.

Holy, holy, holy, lord God of hoſtes: heauen and yearth are full of thy glory: Osanna in the higheſt. Blessed is he that cometh in the name of the Lord: Glory to thee O Lord in the higheſt. This the clerkes ſhall alſo ſyng.

When the Clerkes haue done ſyngyng, then ſhall the Prieſt or Deacon, turne him to the people and ſay.

Let vs pray for the whole ſtate of Chriſtes Church.

Then the prieſt turnyng him to the Altar, ſhall ſay or ſyng, plainly and diſtinctly this prayer folowynge.

Almighty and everlaſtyng God, whiche by thy holy Apoſtle haſt taught vs to make prayers and ſuppliations, and to geue thanks for all menne: we humbly beſeeche thee moſte mercyfully to receiue theſe our prayers, whiche

which we offre vnto thy diuine maiestie, beseeching thee to
 inspire continually, the vniuersal Church, with the spirit
 of trueth, vnitie and concord: and graunt that all they that
 do confesse thy holy name, may agree in the truth of thy ho-
 ly worde, and liue in vnitie and godly loue. Specially we
 beseeche thee to saue and defende thy seruante, Edward our
 kyng, that vnder him we may be godly and quietly gover-
 ned. And graunt vnto his whole counsaile, and to all that
 be put in auctoritie vnder him, that they may truly and
 indifferently minister iustice, to the punishment of Wic-
 kednes and vice, and to the maintainance of Gods true re-
 ligion and vertue. Geue grace (O heavenly father) to all
 Byschoppes, Pastors and Curates, that they may both by
 their life and doctrine, set furth the true and lively worde,
 and rightly and duly administer thy holy Sacramentes,
 and to all thy people geue thy heavenly grace, that with
 meke heart and due reuerence they may heare & receiue thy
 holy worde, truly seruyng thee in holynes & righteousnes
 all the daies of their life: And we most humbly beseeche thee
 of thy goodnes (O lord) to comfort & succor all them, which
 in this transitory life be in trouble, sorowe, nede, sickenes,
 or any other aduersitie. And especially we commend vnto
 thy mercifull goodnes this cōgregation whiche is here as-
 sembled in thy name, to celebrate the cōmemoracion of the
 moste glorious death of thy sōne: And here we do geue vn-
 to the most high praise and heartie thākes for the wonder-
 full grace and vertue, declared in all thy sainctes, from the
 beginnyng of the world. And chiefly in the glorious & most
 blessed virgin Mari, mother of thy sonne Iesu Christ our
 Lorde and God, and in the holy Patriarches, Prophets,
 Apostles and Martirs, whose exāples (O lorde) & steadfast-
 nes in thy faith, and keepyng thy holy commaundementes:
 graunt vs to folowe. We cōmend vnto thy mercy (O lord)
 all other thy seruantes, whiche are departed hence frō vs,
 with the signe of fayth, and now do rest in y slepe of peace:
 Graunt vnto them we beseeche thee thy mercy, and euertla-
 styng peace, and that at the day of the general resurrection

we and al they whiche be of the mystical body of thy sonne, may altogether be set on his right hand, and heare that his moste joyfull voice: Come vnto me & ye that be blessed of my father, and possesse the kyngdome, whiche is prepared for you, from the beginning of the worlde: Graunte this O father for Iesus Chyldes sake, our onely mediatour and advocate.

O God heavenly father, whiche of thy tender mercy, biddest geue thine onely sonne Iesus Chyld, to suffre death vpon the Crosse, for our redemption, who made there (by his one oblation once offered) a ful, perfect and sufficient sacrifice, oblation, & satisfaccion, for the synnes of the whole world, and did institute, and in his holy Gospel commaund vs, to celebrate a perpetual memory, of that his precious death, vntill his comyng againe. Here vs (O mercifull father) we beseeche thee: and with thy holy spirit and worde, bolyplate to blasse and sanctifie these thy giftes, and creatures of bread & wine, that they may be vnto vs the body & blood of thy moste derely beloued sonne Iesus Chyld. Who in the same night that he was betrayed: toke bread, and when he had blessed, and geuen thanks: he brake it, & gaue it to his disciples sayng: Take, eate, this is my body whiche is geuen for you, do this in remembraunce of me.

Here Christ
must take the
bread into
his handes.

Here Christ
must take the
Cup into his
handes.

Lyke wise after supper he toke the cup, and when he had geuen thanks, he gaue it to them sayng, Drynke ye all of this, for this is my blood of the new Testament, whiche is shed for you & for many, for remission of synnes, do this as oft as you shal drinke it in the remembraunce of me.

These wordes before rehearsed are to be sayd, caryng still to the Alter, without any eleuation, or shewyng the Sacrament to the people.

Wherfore O lorde and heavenly father, accordyng to the institution of thy derely beloued sonne, our sauour Iesu Chyld, we thy humble seruauntes do celebrate, and make here before thy diuine maiestie, with these thy holy giftes, the memorial whiche thy sonne hath willed vs to make, hauyng in remembraunce his blessed passion, mightie resurrection and glorious ascension, renderyng vnto the most heartie thākes, for the innumerable

merable benefites procured vnto vs by the same, entirely desiring thy fatherly goodnes, mercifully to accepte this our sacrifice of praise and thankesgeuyng: most humbly beseeching thee to graunt that by the merites & death of thy sonne Iesus Christ, and through fayth in his blood, we & all thy whole churche, may obtaine remission of oure synnes, and all other benefites of his passion. And here we offre and present vnto thee (O Lord) our selfe, our soules, & bodies, to be a reasonable, holy and liuely sacrifice vnto thee, humbly beseeching thee, that whosoever shalbe partakers of this holy Communion, may worthely receiue the moste precious body and blood of thy sonne Iesu Christ, and be fulfilled with thy grace and heauenly benediction, and made one body with thy sonne Iesu Christ, that he may dwell in them and they in him. And althoughe we be unworthy (through oure manifolde synnes) to offre vnto thee any sacrifice: yet we beseeche thee to accept this oure bounden duetie and seruice, and commaunde these our prayers and supplications, by the ministry of thy holy Angels, to be brought vp into thy holy tabernacle before the light of thy diuine maiestie: not waiving our merites, but pardoning our offences, through Christ our Lord, by whom, and with whom, in the unitie of the holy ghost, all honor and glory, be vnto thee O father almightie, worlde without ende. Amen.

Let vs pray.

AS our sauour Christ hath commaunded and taught vs, we are bolde to say. Our father whiche art in heauen, halowed be thy name. Thy kyndome come. Thy will be done in yearth, as it is in heauen. Geue vs this day our dayly bread. And forgeue vs our trespasses, as we forgeue them that trespass against vs. And leade vs not into temptation

The answer.

But deliuer vs from euil. Amen.

Then shal the Priest say.

The peace of the Lorde be alway with you.

The clerkes.

And

And with thy spirit.

The Priest.

Christ our Paschal lambe is offered by for vs once for all, when he bare our sinnes on his body vpon the crosse, for he is the very Lambe of God, that taketh away the synnes of the worlde: wherefore let vs kepe a ioyfull and holy feast with the lord.

Here the priest shall turne him towarde those that come to the holy Communion and shall say.

On that do truly and earnestly repent you of your sinnes to almightie God, and be in loue and charitie with your neighbors, and intend to lede a new life, following the commaundementes of God, & walkyng from hencefurth in his holy waies: drawe nere & take this holy Sacrament to your comfort, make your humble confession to almightie God, and to his holy Church here gathered together in his name, mekely knelyng vpon your knees.

Then shall this generall confession be made, in the name of all those that are mynded to receiue the holy Communion, either by one of them, or els by one of the Ministers, or by the Priest himselfe, all knelyng humbly vpon their knees.

e Confessio **A**lmightie God father of our Lorde Jesus Christ, maker of all thinges, iudge of all men, we knowlege and be waile our manyfolde synnes and wickednes, whiche we from tyme to tyme, moſte greuouſly haue committed, by thought, word and dede, againſt thy diuine maieſtie prouokynge moſt iuſtly thy wrath and indignacion againſt vs: we do earnestly repent & be hartely ſorry for theſe our miſdoyngeſ, the remembraunce of them is greuouſ vnto vs, the burthen of them is intollerable: haue mercy vpon vs, haue mercy vpon vs, moſte mercyfull father, for thy ſonne our Lorde Jesus Christ ſake, forgene vs all that is paſt, and graunt that we mayeuer hereafter, ſerue & pleaſe thee in newnes of life to the honor and glory of thy name: Through Jesus Christ our Lorde.

Then shall the priest stand vp, and turning himself to the people, say thus.

Almightie god our heauſly father, who of his great mercy, hath promiſed forgeueneſ of ſinnes to all the, which with hartie repentaunce & true faith, turne vnto him
haue

haue mercye vpon you, pardon & deliuer you from all your sinnes, confirme & strengthen you in al goodnes, & bring you to euerlastyng life: through Iesus Christ our lord. Amen.

Then shall the Priest also saye.

Hear what comfortable wordes our sauior Christ sayth to all that cruelly turne to hym.

Come vnto me all that trauel and bee heuy laden, and I shall refresh you. So God loued the worlde that he gaue his onely begotten sonne, to the ende that all that beleue in hym, should not perish, but haue lyfe euerlastyng.

Here also what saint Paule saith.

This is a true sayng, & worthy of al men to be receiued, that Iesus Christ came into this worlde to saue sinners.

Hear also what saint Ihon saith.

If any mā sin, we haue an aduocate with the father Iesus Christ the righteous, & he is the propitiation for our sinnes

Then shall the priest turning hym to Gods boord knele doune, and saye in the name of all the, that shal receiue the comunio, this prayer folowyn.

WE do not presume to come to this thy table (O merciful lord) trustyng in our awne righteousnes, but in thy manifold and greate mercies: we be not worthy so muche as to gather vp the cromes vnder thy table, but thou art the same lord whose propertie is alwaies to haue mercy: graunt vs therfore (gracious lord) so to eate the flesh of thy dere sone Iesus Christ, & to drinke his blood in these holy misteries, that we maye continually dwell in him, and he in vs, that our synfull bodies maie bee made cleane by his body, & our soules washed through his moste precious blood. Amen.

Then shall the priest first receiue the communion in bothe kyndes hym self, and nexte deliuer it to other Ministers, if any bee there present (that they maie be ready to helpe the Minister) and after to the people.

And when he deliuereth the Sacrament of the body of Christ, he shall saie to every one these wordes.

The body of our lord Iesus Christ whiche was geuen for thee, preserve thy body and soule vnto euerlastyng life.

And the Minister deliueryn the Sacrament of the blood, and geuyng every one to drinke once and no moze, shall saye,

The blood of our lord Iesus Christ which was shed for thee, preserve thy body and soule vnto euerlasting life.

The Communion.

If there be a Deacon or other priest, then shall he folowe with the Chalice: and as the priest ministereth the Sacrament of the body, so shall he (for more expedition) minister the sacrament of the bloud, in forme before wytten.

In the Communion tyme the clerkes shall syng.

¶ O Lambe of God that takest awaye the synnes of the worlde: haue mercye vpon vs.

¶ O Lambe of God that takest awaye the synnes of the worlde: Graunt vs thy peace.

Beginning so sone as the priest doth receiue the holy Communion: And when the communion is ended, then shall the clerkes syng the post communion.

Sentences of holy scripture, to bee saied or song every daye one, after the holy Communion, called the post Communion.

If any man wyl folowe me, let him forsake himself, and take by his crosse and folowe me.

Whosoever shall indure vnto the ende he shalbe saued.

Praised bee the lord God of Israell, for he hath visited & redeemed his people: therefore let vs serue hym all the dayes of our life, in holines and righteousness accepted before him.

Happie are those seruantes, whom the lord (whē he cometh) shall fynde waking.

Be ye ready, for the sonne of man will come, at an houre when ye thinke not.

The seruant that knoweth his masters wyl, and hath not prepared hymself, neither hath dooen accordyng to his will, shalbe beaten with many stripes.

The house cometh and now it is, when true worshippers shall worship the father in spirite and truthe.

Beholde, thou art made whole, synne no more, least any worse thing happen vnto thee.

If ye shall continue in my worde, then are ye my very disciples, and ye shall knowe the truthe, and the truthe shall make you free.

While ye haue light, beleue on the light, that ye maie bee the chyldren of light.

He that hath my commaundementes, and kepeyth thein, the same is he that loueth me.

If any man loue me, he will kepe my worde, & my father will loue him, & we wyl come vnto him, & dwell with hym.

If ye shal bide in me, and my worde shal abide in you, ye shall aske what ye wyl, and it shalbe doen to you. 1 Iohn. XV.

Herein is my father glorified, that ye beare muche fruite, and become my disciples. 1 Iohn. XV.

This is my commaundement, that you loue together as I haue loued you. 1 Iohn. XV.

If God be on our side, who can be against vs: whiche did not spare his awne sonne, but gaue hym for vs all. Roma. VII.

Who shall laye any thyng to the charge of Gods chosen: It is God that iustifieth, who is that can condemne? Roma. VIII.

The night is passed, & the daie is at hand, let vs therfore cast away the dedes of darknes, & put on the armoz of light. Roma. XIII.

Christ Iesus is made of God, vnto vs wisdom, and righteousness, and sanctifying, and redemption, that (according as it is writte) he whiche reioyceth should reioyce in the lord. 1 Cor. I.

Know ye not that ye are the temple of God, and that the spirite of God dwelleth in you: If any man defile the temple of God, hym shall God destroye. 1 Cor. III.

Ye are derely bought, therefore glorifie God in your bodies, and in your spirites, for thei belong to God. 1 Cor. VI.

Be you folowers of God as dere chyldren, and walke in loue, euen as Christe loued vs, and gaue hymselfe for vs an offering and a sacrifice of a sweete sauour to God. Eph. V.

Then the priest shall geue thanks to God, in the name of all theim that haue communicated, turnyng hym first to the people, and sayng,

The Lorde be with you.

The aunswere.

And with thy spirite.

The priest.

Let vs praye.

A Almighty and enerliuing God, we most hartly thanke thee, for that thou hast vouchesafed to feede vs in these holy misteries, with the spirituall foode of the most precious body and blond of thy sonne, our sauour Iesus Christe, and hast assured vs (duely receiuyng the same) of thy fauor and goodnes toward vs, and that we be very members incorporated in thy mysticall body, whiche is the blessed companye of all faithfull people: And heires through hope of

thy everlastyng kyngdom, by the merites of the mooste precious death and passiō, of thy dere sonne. We thetfore most humbly beseeche thee, O heauēly father, so to assyst vs with thy grace, that we maie continue in that holy feloshypp, and doo all suche good workes, as thou hast prepared for vs to walke in: through Iesus Christ our lord, to whom with the and the holy gost, be al honor & glory, world without ende.

Then the priest turnyng hym to the people, shall let them depart with thys blessing.

The peace of God (whiche passeth all vnderstandyng) kepe your hartes and myndes in the knowlege and loue of God, and of hys sonne Iesus Christ our lord. And the blessing of God almightie, the father, the sonne, and the holy gost, be amonges you, and remain with you alwaie.

Then the people shall aunswere.

Amen.

Where there are no clerkes, there the priest shall saie al thinges appointed here for them to say.

When the holy communion is celebrat on the worke daye, or in priuate houses: Then may be omitted, the Gloria in excelsis, the Crede, the Homily, and the exhortacion, begynnynge.

Dearely beloued, &c.

Collectes to be said after the Offertory, when there is no Communion, every suche daye one.

Assist vs mercifully, O lord, in these our supplications and prayers, and dispose the waie of thy seruantes, toward the attaynement of everlastyng saluatiō, that among all the chaunges and chaunces of this mortall life, they may ever bee defended by thy mooste gracious and ready helpe: through Christ our Lord. Amen.

Almightie Lord and everliuyng god, vouchesafe, we beseeche thee, to direct, sanctify, and gouerne, both our hartes and bodies, in the waies of thy lawes, & in the workes of thy commaundementes: that through thy most mightie protectiō, both here and euer, we maye be preserved in body and soule: through our lord and sauior Iesus Christ. Amen

Graunt we beseeche thee almightie God, that the wordes whiche we haue hard this daye, with our outward eares, maye through thy grace, be so grafted inwardly in our

our hartes, that thei maie bypnyng furthe in vs, the fruite of good liuyng, to the honoꝛ and praise of thy name: Through Iesus Christ our Lorde. Amen.

Reuent vs, O lorde, in all our doynges, with thy moste gracious fauor, and further vs with thy continuall help that in all our workes begon, continued, and ended in thee: we maie glorify thy holy name, and finally by thy mercie obtaine everlasting life: through Iesus Christ our lorde. Amen.

Almightie GOD, the fountain of all wisdom, whiche knowest our necessities before we aske, and our ignoꝛaunce in asking, we beseeche thee to haue compassion vpon our infirmities, and those thynges whiche for our vnworthines we dare not, and for our blindnes we cannot aske, bouchsafe to geue vs for the worthines of thy sonne Iesu Christ our lord. Amen.

Almightie God, whiche hast promised to heare the petitions of them that aske in thy sonnes name, wee beseeche thee mercifully to inclyne thyne eares to vs that haue made nowre our praiers and supplications vnto thee: And graunt that those thynges whiche we haue faithfully asked, accordyng to thy will, maie effectually be obtained, to the relief of our necessitie, and to the setting furche of thy glory: through Iesus Christ our Lorde.

For Rain:

GOD heauenly father, whiche by thy sonne Iesu Christ, hast promised to all them that seke thy Kyngdom, and the righteousnes thereof, all thynges necessary to the bodily sustenance: sende vs (we beseeche thee) in this our necessitie, suche moderate rain and showers, that wee maie receiue the frutes of the yerch, to our comfort & to thy honoꝛ: through Iesus Christ our Lorde.

For faire wether.

Lorde God, whiche for the synne of man, diddest once droune all the worlde, except eight persons, & afterward of thy greate mercie, diddest promise neuer to destroye it so again: we humbly beseeche thee, that although we for our iniquities, haue worthely deserued this plague of rain and wa-

ters, yet vpon our true repentance, thou wilt send vs suche weather, whereby wee maie receiue the fruites of the yearth in due season, and learne bothe by thy punishment to amēd our liues, and by the grauntynge of our petition, to geue the praise and glory: through Iesu Christ our Lorde.

¶ Upon Wednesdaies and Fridaies, the Englishe Letany shalbe saied or song in all places, after suche forme as is appoynted by the kynges Maiesties Inuuncions: or as is or shalbe otherwise appoynted by his highnes. And though there be none to communicate with the priest, yet these daies (after the Letany ended) the priest shall put vpon hym a plain albe or surplesse, with a cope, and saie all thynges at the Altare (appoynted to be saied at the celebration of the Lodes supper) vntill after the Offertory. And then shall adde one or two of the Collectes afore witten, as occasion shall serue by his discrecion. And then turnyng hym to the people shall let the depart, with the accustomed blessing.

¶ And the same orde shalbe vsed all other daies, whensoever the people be accustomedly assembled to praye in the Churche, and none disposed to communicate with the priest.

¶ Likewise in Chapels annexed, & all other places, there shalbe no celebration of the lodes supper, except there be some to communicate with the priest. And in suche Chapelles annexed, wher the people hath not been accustomed to pay any holy bread, there they muste either make some charitable prouisiō for the bearing of the charges of the communion, or els (for receiuyng of the same) resort to their Parische Churche.

¶ For auoyding of all matters and occasion of discenciō, it is mete that the bread prepared for the cōmunion, be made througħ all this realme, after one sort & fashio: that is to saie, unleuened, and round, as it was afore, but without all maner of print, and some thyng more larger and thicker then it was, so that it maye be aptly deuided in diuerse peces: & every one shalbe deuided in .ii. peces at the least, or more, by the discrecion of the minister, and so distributed. And men must not thinke lesse to be receiued in part, then in the whole, but in eche of them the whole body of our sauioz Iesu Christ.

¶ And forsomuche as the pastors and curates within this realme, shall continually finde at their cosles and charges in their cures, sufficient bread and wine for the holy communion (as oft as their Parishioners shalbe disposed for their spiritual comfort to receiue the same) it is therfore ordeed, that in recompence of suche cosles and charges, the parishioners of every parische shal offre euery Sondaye, at the tyme of the offertory, the iust valor & price of the holy lofe (with all suche money, and other thynges as wer wont to be offered with the same) to the vse of their Pastors and Curates, and that in suche orde and couise, as they wer wont to finde and paie the said holy lofe.

¶ Also that the receiuyng of the Sacrament of the blessed body & bloud of Christ, may be mooste agreable to the institution therof, and to the blage of the p̄mative churche: in all Cathedrall and Collegiate churches, there shall alwaies some communicate with the priest that ministereth. And that the same

maie

maie be also obserued every where abroad in the countrey: some one at the less of that house in every Parische, to who by coultie after the ordinaunce herein made, it apperteineth to offre for the charges of the cōmunion, or some other whom thei shal prouide to offre for the, shall receiue the holy cōmunion with the priest: the whiche may be the better don, for that thei knowe before, when their course commeth, and maie therfore dispose themselves to the worthy receiuing of the sacrament. And with hym or them who doth so offre the charges of the communion: all other, who be then Godly disposed therunto, shall likewise receiue the Communion. And by this meanes the Minister haupng alwaies some to communicate with hym, maie accordingly solēpnise so high and holy misteries, with all the suffrages and due orde appoynted for the same. And the priest on the weke daie, shall forbear to celebrate the communion, except he haue some that will communicate with hym.

2^d Furthermoze, every man and woman to be bound to heare & be at the diuine seruice, in the parische church where thei be residēt, & there with deuoute praier, or godly silence & meditaciō, to occupy themselves. There to paie their dueties, to cōmunicate once in the yere at the least, and ther to receiue, & take all other Sacramentes and Rites, in this boke appoynted. And whosoever willyngly vpon no iust cause, doth absent themselves, or doth vngodly in the parische church occupie themselves: vpon proffe therof, by the Ecclesiasticall lawes of the realme, to be excommunicate, or suffer other punishment, as shal to the Ecclesiasticall iudge (according to his discrecion) seme conuenient.

2^d And although it be read in auncient wyters, that the people many yeres past, receiued at the priestes handes, the Sacrament of the body of Christ in their awne hādes, and no commaundement of Christ to the contrary: yet forasmuch as thei many tymes conueighed the same secretly auaie, kept it with the, and diuersly abused it to supersticion & wickednes: least any suche thyng hereafter should be attempted, & that an vniformitie might be vled through out the whole realme: it is thought conuenient the people commonly receiue the Sacrament of Christes body, in their mouthes, at the priestes hande.

THE LETANIE and Suffrages.



God the father of heauen: haue mercie vpon vs miserable synners.

God the father of heauen: haue mercie vpon vs. ac.

God the sonne, redemer of the world: haue mercie vpon vs miserable synners.

God the sonne, redemer of the worlde: haue. ac.

God the holy ghoste, procedyng from the father and the sonne: haue mercie vpon vs miserable synners.

God the holy ghost, procedyng from the father and the sonne. ac.

holy, blessed, and glorious trinitie, thre persones and one

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God:

one God: haue mercie vpon vs miserable synners.

O holy, blessed, and glorious Trinitie, three persones and one God. &c.
Remembre not lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our synnes: spare vs good lord, spare thy people whō thou hast redeemed with thy moste precious blood, and be not angry with vs for ever:

Spare vs good Lord.

From all euill and mischief, from synne, fro the craftes and assaultes of the Deuill, from thy wrath, and from euersyng dampnation:

Good Lord deliuer vs.

From blindnes of harte, from pride, bainglorie, and hypocrisie, from enuy, hatred, and malice, and all vncharitablenes:

Good Lord deliuer vs.

From fornicacion, and all dedly synne, and from all the deceyptes of the worlde, the fleshe, and the Deuill:

Good Lord deliuer vs.

From lightnyng and tempest, from plague, pestilence and famine, from battaill and murther, and from sodain death:

Good Lord deliuer vs.

From all sedicion and priue conspiracy, from the tyranny of the bishop of Rome, and all his detestable enormities, from all false doctryne and heresy, from hardness of hart, and contempt of thy worde and commaundement:

Good Lord deliuer vs.

By the mystery of thy holy incarnation, by thy holy natiuitie and circumcision, by thy baptisme, fastyng, and temptation:

Good Lord deliuer vs.

By thine agony and bloudy sweate, by thy crosse and passiō by thy precious death and buriall, by thy glorious resurrection and ascencion, by the cominyng of the holy ghost:

Good Lord deliuer vs.

In all tyme of our tribulacion, in all tyme of our wealthe, in the houre of death, in the daie of iudgement:

Good Lord deliuer vs.

We synners do beseeche thee to heare vs (O Lord God) and that it maie please thee to rule and gouerne thy holy church vniuersall in the right waie:

We beseeche thee to heare vs good Lord.

That

That it maie please thee to kepe Edward the sixte thy seruant our Kyng and gouernor:

We beseeche thee to heare vs good Lorde.

That it maie please thee to rule his harte in thy faithe, feare and loue, that he maie alwaies haue affiaunce in thee, and euer seke thy honor and glory:

We beseeche thee to heare vs good Lorde.

That it maie please thee to be his defendour, and keper, geuyng hym the victory ouer all his enemies:

We beseeche thee to heare vs good Lorde.

That it maie please thee to illuminate all bishops, pastors, and ministers of the Church, with true knowlege and vnderstandyng of thy worde, and that bothe by their preachyng and liuyng, they shal set it furthe and shewe it accordyngly:

We beseeche thee to heare vs good Lorde.

That it maie please thee to endue the lordes of the counsaill and all the nobilitie, with grace, wisdome, and vnderstandyng:

We beseeche thee to heare vs good Lorde.

That it maie please thee to blesse and kepe the Magistrates geuyng them grace to execute iustice, and to maintain truth:

We beseeche thee to heare vs good Lorde.

That it maie please thee to blesse and kepe all thy people:

We beseeche thee to heare vs good Lorde.

That it maie please thee to geue to all nations vnitie, peace and concord:

We beseeche thee to heare vs good Lorde.

That it maie please thee to geue vs an hart to loue & dread thee, and diligently to liue after thy commaundementes:

We beseeche thee to heare vs good Lorde.

That it maie please thee to geue all thy people increase of grace, to heare mekely thy worde, and to receiue it with pure affection, and to bryng furthe the frutes of the spirit:

We beseeche thee to heare vs good Lorde.

That it maie please thee to bryng into the waie of truth all suche as haue erred and are deceiued:

We beseeche thee to heare vs good Lorde.

That it may please thee to strengthen suche as do stand, and to comfort and help the weake harted, and to raise vp them

p.v. that

that fall, and finally to beate doune sathan vnder our fete:

We beseeche thee to heare vs good Lorde.

That it maie please thee to succour, help, and comfort al that be in daunger, necessitie, and tribulation:

We beseeche thee to heare vs good Lorde.

That it maie please thee to preserve al that trauaile by lande or by water, all women labouryng of childe, all sicke persones and young children, and to shewe thy pitie vpon all prisoners and captiues:

We beseeche thee to heare vs good Lorde.

That it maie please thee to defend & provide for the fatherles children and widowes, & all that be desolate and oppressed:

We beseeche thee to heare vs good Lorde.

That it maie please thee to haue mercie vpon all men.

We beseeche thee to heare vs good Lorde.

That it may please thee to forgiue our enemies, persecutors and slaunders, and to turne their hartes:

We beseeche thee to heare vs good Lorde.

That it may please thee to geue & preserve to our vse the kindly frutes of the yearth, so as in due time we may enioy them:

We beseeche thee to heare vs good Lorde.

That it maie please thee to geue vs true repentance, to forgiue vs all our synnes, negligences and ignoraunces, and to endue vs with the grace of thy holy spirite, to amend our liues accordyng to thy holy worde:

We beseeche thee to heare vs good Lorde.

Sonne of God: we beseeche thee to heare vs.

Sonne of God: we beseeche thee to heare vs.

O lambe of God, that takest a waie the synnes of the worlde:

Graunt vs thy peace.

O lambe of God, that takest a waie the synnes of the worlde:

Haue mercie vpon vs.

O Christ heare vs.

O Christ heare vs.

Lorde haue mercie vpon vs.

Lorde haue mercie vpon vs.

Christ haue mercie vpon vs.

Christ haue mercie vpon vs.

Lorde haue mercie vpon vs.

Lorde haue mercie vpon vs.

Our

And Suffrages.

Our father which art in heauen. *with the residue of the Pater noster.*
And leade vs not into temptation.

But deliuer vs from euill.

The versicle.

○ **Lorde, deale not with vs after our synnes.**

The answer.

Neither reward vs after our iniquities.

¶ Let vs praie.

God merciful father, that despisest not the sighing of a contrite harte, nor the desire of such as bee sorrowfull, mercifully assist our prayers, that we make before thee in all our troubles and aduersities, whensoever they oppresse vs: and graciously heare vs, that those euilles, whiche the craft and subtiltie of the deuill or man, woorketh against vs, bee brought to naught, and by the prouidence of thy goodnesse, they maie be dispersed, that we thy seruantes, beyng hurte by no persecutions, maie euermore geue thanks vnto thee, in thy holy church: through Iesu Christ our Lorde.

○ **Lorde, arise, helpe vs, and deliuer vs for thy names sake.**

○ **God we haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou diddest in their daies, and in the old tyme before them.**

○ **Lorde, arise, helpe vs, and deliuer vs, for thy honor.**

Glorie be to the father, the sonne, and to the holy ghost: as it was in the beginnyng, is now, and euer shalbe: world with out ende. Amen.

From our enemies defende vs, ○ Christ.

Graciously loke vpon our afflictions.

Pitifully behold the sorowes of our harte.

Mercifully forgiue the synnes of thy people.

Favourably with mercie heare our prayers.

○ **sonne of Dauid haue mercie vpon vs.**

Bothe now and euer vouchsafe to heare vs ○ Christ.

Graciously heare vs, ○ Christ.

Graciously heare vs, ○ Lorde Christ.

The versicle.

○ **Lorde, let thy mercie be shewed vpon vs.**

The answer.

As we do put our trust in thee.

Let

¶ Let vs praie.

WE humbly beseeche thee, O father, mercifully to loke vpon our infirmities, and for the glory of thy name sake, turne from vs all those euils, that wee moste righteously haue deserved: and graunt that in all our troubles we maie put our whole trust and confidence in thy mercie, and euermore serue thee in purenesse of liuyng, to thy honoꝛ and glory: through our onely mediator and aduocate Iesus Christ our Lorde. Amen.

A mighty God, whiche hast geuen vs grace at this tyme with one accoꝛd, to make our common supplications vnto thee, and doest promise, that when twoo or thye be gathered in thy name, thou wilt graunt their requestes: fulfill now, O Lorde, the desires and pititions of thy seruauntes, as maie be moste expedient for theim, grauntyng vs in this worlde, knowlege of thy trueth, and in the worlde to come, life euerlastyng. Amen.

OF THE ADMINISTRATION OF publique Baptisme to bee vsed in the Church.



It appereth by auncient writers, that the Sacrament of Baptisme in the old tyme, was not commonly ministered but at twoo tymes in the yere, at Easter and Whitson-tide, at whiche tymes it was openly ministered, in the presence of all the congregaciō. whiche custome (now beyng growen out of vse) although it cannot for many considerations be well restored again, yet it is thought good to folowe the same as neere as conveniently maie be: wherefore the people are to bee admonished, that it is moste conuenient that Baptisme should not bee ministered but vpon Sondates, and other holy daies, when the moste nombꝛe of people maie come together. As well for that the congregation there present maie testifie the receiuyng of them, that be newly Baptised, into the nombꝛe of Christs Church, as also because in the baptism of infantes, euery man present maie bee put in remembraunce of his awne professiō made to God in his baptism. For whiche cause also, it is expedient that Baptisme be ministered in the English tongue. Nevertheless (if necessitie so require) children out at all tymes to bee Baptised, either at the Church, or els at home.

when

PVBLIKE

Baptisme.

When there are children to be Baptised vpon the Sondaye, or holy daie the Parentes shall geue knowlege ouer nyght, or in the mornynge, afore the begynnynge of Mattins to the Curate. And then the Godfathers, Godmothers, and people, wth the children, must be ready at the Church doore, either immediatly afore the last Canticle at Mattins, or els immediatly afore the last Canticle at Euen-song, as the Curate by his discretion shal appoint. And then standynge there, the Priest shal aske whether the chyldren be Baptised or no. If they aunswere. No. Then shall the priest saie thus.

Care beloued, forasmuche as all men bee conceived and borne in sinne, and that no man borne in synne, can entre into the Kyngdome of God (except he be regenerate, and borne a new of water and the holy ghoste) I beseeche you to call vpon God the father, through our Lorde Jesus Christe, that of hys bounteous mercie, he will graunt to these childre, that thing whiche by nature thei cannot haue, that is to saie, thei maie bee Baptized with the holy ghoste, and receiued into Christes holy church, and be made liuely membores of thesame.

Then the Priest shall saie.

Let vs praie.



Almightie and cuerlastyng God, whiche of thy iustice diddest destroye by floudes of water the whole wo:ld by synne, excepte eight persones, whom of thy mercie (the same tyme) thou diddest saue in the Arke: And whan thou diddest drowne in the red Sea wicked Kyng Pharao with all hys armie, yet (at the same tyme) thou diddest lead thy people the childre of Israell safely through the middes therof: wherby thou diddest figure the washing of thy holy Baptisme: And by the baptisme of thy welbeloued sone Jesus Christ, thou diddest sanctify the flud Iordā, and al other waters to this mystical washing away of sinne: we beseech the (for thy infinite mercies) that thou wilt mercifully loke vpo these children, & sanctify them with thy holy ghost, that by this hollesome lauer of regeneration

generation, whatsoeuer synne is in the in, maie be washed cleane awaie, that thei deeyng deliuered from thy wrathe, maie be receiued into the Arke of Christes Church, and so saued from perishing: and beyng seruent in spirite, stedfast in faith, ioyfull through hope, rooted in charitie, maie euer serue thee: And finally attain to euerlastyng lyfe, wyth all thy holy and chosen people. This graunt vs We beseech thee for Iesus Christes sake our Lorde. Amen.

Here shall the priest aske what shalbe the name of the child, and when the godfathers and godmothers, haue told the name, then he shal make a crosse vpon the chldes forehead and brest: sayng

R. Receiue the sygne of the holy crosse, bothe in thy forehead, and in thy brest, in token that thou shalt not bee ashamed to confesse thy faith in Christ crucified, and manfully to fyght vnder his banner against synne, the world, and the deuill, and to continue his faithfull souldier and seruaunte vnto thy lyfes ende. Amen.

And thus he shall doo and say, to as many chyldren as bee present to bee Baptized, one after another.

C Let vs praie.

A Almighty and immortal God, the aide of all that neede, the helper of all that sicke to thee for succour, the life of the that beleue, and the resurrection of the dedde: we call vpon thee for these infantes, that they commyng to thy holy Baptisme, maie receiue remission of their synnes, by spirituall regeneracio. Receiue them (O lord) as thou hast promised by thy welbeloued sonne, sayng: aske, and you shall haue: seke, and you shall finde: knocke and it shalbe opened vnto you: So geue now vnto vs that aske: let vs that seke, finde open thy gate vnto vs that knocke: that these infantes maie enioye the euerlasting benedictio of thy heavenly washing, and maie come to the eternall kyngdome, whiche thou hast promised, by Christ our Lorde. Amen.

Then let the priest lokyng vpon the chyldren, saie.

I Commaunde thee, vncleane spirite, in the name of the father, of the sonne, & of the holy ghost, that thou come out, and depart from these infantes. Whom our lord Iesus Christ hath boughte saued to call to hys holy Baptisme, to be

bee made members of his body, and of his holy cōgregation. Therefore thou cursed spirite, remembre thy sentence, remembre thy iudgement, remembre the daie to be at hand, where in thou shalt burne in fire everlasting prepared for thee and thy Angelles. And presume not hereafter to exercise any tyranny toward these infantes, whom Christ hath bought with his precious blood, and by this his holy Baptisme called to be of his flocke.

Then shall the priest saye.

The Lorde be with you.

The people.

And with thy spirite.

The Minister.

Here now the Gospell writ-
ten by saint Marke.

In a certain tyme thei brought childre to Christ that M^o X
he should touche the, and his disciples rebuked those
that brought them. But when Jesus sawe it, he was
displeased, and saied vnto the: Suffre litle children to come
vnto me, and forbid them not: For so luche belongeth the
Kyngdome of God. Verely I saie vnto you: whosoever
doth not receiue the Kyngdome of God, as a litle childe: he
shal not entre therein. And when he had taken them by in
his armes: he put his handes vpon them, and blessed them.

After the Gospell is redde, the minister shall make this brief exhortacion
vpon the wordes of the Gospell.

If Kendes, you heare in this Gospell the wordes of our
Saviour Christe that he commaunded the chyliden to
bee brought vnto hym: howe he blamed those that would
haue kept them from hym: howe he exhorteth all men to fo-
lowe their innocency, Ye perceiue how by his outward ge-
sture and dede, he declared his good wil toward them. For
he embraced them in his armes, he layed his handes vpon
them, and blessed them: doubt ye not therefore, but earnestly
beleue, that he will like wyle fauourably receiue these pre-
sent infantes, that he will embrace them with the armes of
his mercie, that he will geue vnto them the blessing of eter-
nal life: & make them partakers of his everlasting kyngdō.
wherefore

Wherefore we heeryng thus perswaded of the good will of our heauenly father towards these infantes, declared by his sonne Iesus Christ: and nothing doubtyng but that he fauourably alloweth this charitable worke of ours, in bynging these chyldren to his holy Baptisme: let vs faithfully and deuoutly geue thanks vnto him: And saie the praier whiche the lorde himself taught. And in declaracion of our faith, let vs also recite the articles contained in our Crede.

Here the minister with the Godfathers, Godmothers, and people present shall saie.

Our father whiche art in heauen, halowed be thy. &c.
And then shall saie openly.

I beleue in God the father almightie. &c.

The priest shall adde also this prayer.

Almightie & everlasting God heauenly father, wee geue the humble thanks, that thou hast vouchesafed to cal vs to knowlege of thy grace and faith in thee, increase and confirme this faith in vs euermore: Geue thy holy spirite to these infantes, that they maie be borne again and bee made heyres of everlasting saluacion, through our lorde Iesus Christ: who liueth and reigneth with thee and the holy spirite, now and for ever. Amen.

Then let the priest take one of the children by the right hand, thother being brought after hym. And coming into the churche toward the Font, saie.

The lorde vouchesafe to receiue you into his holy house. hold and to kepe and gouerne you alwaye in the same, that you maye haue everlasting life. Amen.

Then standing at the Font, the priest shall speake to the Godfathers and Godmothers, on this wyse.

We beloued frendes ye haue brought these children here to bee Baptized, ye haue prayed that our Lorde Iesus Christe, would vouchesafe to receyue them, to laye his handes vpon them, to blesse them, to relese them of their synnes, to geue them the kyngdom of heauen, and everlasting life. Ye haue heard also that our Lorde Iesus Christe hath promised in his Gospel, to graunt all these thinges that ye haue prayed for: whiche promise he for his parte, wil moste surely kepe and performe. Wherefore after this promise made

made by Christ, these infātes must also faithfullly for their part promise by you that be their suerties, that they will forsake the deuil and all his workes, and constantly beleue Gods holy worde, & obediently kepe his cōmaundemētes.

Then shall the priest demaūde of the childe (whiche shalbe first baptized) these questions folowynge: first nampng the childe, and sayng.

A. Doest thou forsake the deuil and all his workes.

Answer.

I forsake them.

Minister.

Doest thou forsake the vaine pompe, and glory of the worlde, with all the couetous desires of the same?

Answer.

I forsake them.

Minister.

Doest thou forsake the carnal desires of the fleshe, so that thou wilt not folowe, nor be led by them?

Answer.

I forsake them.

Minister.

Doest thou beleue in God the father almightie, maker of heauen and yearth?

Answer.

I beleue.

Minister.

Doest thou beleue in Iesus Christ his onely begotten sonne oure Lorde, and that he was conceived by the holy ghost, borne of the virgin Mari, that he suffred vnder Pontius Pilate, was crucified, dead, and buried, that he went doune into hel, and also did rise againe the third day: that he ascended into heauen, and sitteth on the right hande of God the father almightie: and fro thence shal come againe at the ende of the world, to iudge the quicke and the dead: Doest thou beleue thus?

Answer.

I beleue.

Minister.

Doest thou beleue in the holy ghost, the holy Catholike Church, the cōmunion of saintes, remission of synnes, resurrection of the fleshe, and euerlastyng life after death?

A.

Answer

Interro.

I beleue.

Quæst.

What dost thou desire.

Interro.

Baptisme.

Quæst.

Wilt thou be baptised.

Interro.

I will.

Then the Priest shall take the childe in his handes, and aske the name: And namyng the childe, shall dippe it in the water thre. First dyping the rightside: Second the leftside: The third tyme dyping the face towards the founte: So it be discretly and warily done sayng.

R. I Baptize thee in the name of the father, and of the sonne, and of the holy ghost. Amen.

And if the childe be weake, it shall suffice to powre water vpon it, sayng the foresayd wordes. **R. I Baptize thee. at.** Then the Godfathers & Godmothers shall take and laye their handes vpon the childe, and the minister shall put vpon him his white vesture, commonly called the Crisome: and say.

Take this white vesture for a token of the innocency, whiche by Goddes grace in this holy Sacrament of Baptisme, is geuen vnto thee: and for a signe wherby thou art admonished, so long as thou lyuest, to geue thy selfe to innocency of liuyng, that after this transitory life, thou mayest be partaker of the life everlastyng. Amen.

Then the Priest shall annoynt the infant vpon the head, sayng.

A mightie God the father of our lord Iesus Christ who hath regenerate thee by water and the holy ghost & hath geuen vnto thee remission of all thy sinnes: he bouchesafe to annoynt thee with the vncction of his holy spirit, & bryng thee to þ inheritance of everlastyng life. Amen.

When there are many to be Baptized, this order of demaunding, Baptizing, putting on the Crisome and anoynting, shall be used severally with euery childe: Those that be first baptized departing fro the founte, & remaining in some convenient place within the Church, vntil all be baptized. At the last ende, the Priest calling the Godfathers and Godmothers together: shall say this mozte exhortacion folowynge.

If so muche as these children haue promised by you to forsake the deuil and all his workes, to beleue in God and to serue him: you must remembre that it is your partes
and

and dutie, to see that these infantes be taught, so soone as they shalbe able to learne what a solemne bove, promise, and profession, they haue made by you. And that they may knowe these thynges the better: ye shall call vpon them to heare sermons, and chiefly you shal provide that they may learne the Crede, the Lordes praier, and the x. commaundementes in the Englishe tongue: and all other thynges, whiche a Christian man ought to knowe and beleue to his soules health. And that these children may be vertuously brought vp to leade a godly and a Christian life, remembryng alwaies that Baptisme doeth represent vnto vs our profession, whiche is to folowe the example of our sauour Christ, and to be made like vnto him, that as he dyed and rose againe for vs: so should we (whiche are Baptised) dye fro synne, and rise againe vnto righteousnes, continually mortifyng all our euil and corrupte affections, and dayly procedyng in all vertue and godlynes of luyng.

The minister shal comaunde that Crisomes be brought to the churche and deliuered to the priestes after the accustomed maner, at the Purificacio of the mother of euery childe. And that the child be brought to the Bishop to be confirmed of him, so soone as they can say in their vulgate tongue the articles of the fapth, the Lordes prayer, and the x. commaundementes, and be further instructed in the Catechisine set furth for that purpose, accordingly as it is there expessed. And so let the cōgregation depart in the name of the Lorde.

Note that if the number of children to be baptised, and multitude of people present, be so great that they cannot conueniently stande at the Churche doore: then let them stande within the Churche in some conuenient place, nigh vnto the Churche doore: And there all thynges be sayd and done, appointed to be sayd and done at the Churche doore.

OF THEM THAT be baptised in private houses in tyme of necessitie.

The pastours and Curates shall oft admonishe the people, that they deferre not the baptisme of infantes any longer then the Sunday, or other holy day, next after the childe be bozne, onlesse vpo a great and reasonable cause declared to the Curate and by him approued.

And also they shall warne them that without great cause, and necessitie, they baptise not children at home in their houses. And when great neede

shall compell them so to do, that then they minister it on this fashion.
First let them that be present call vpon God for his grace, & say the Lordes prayer, if the tyme will suffer. And then one of them shall name the childe, and dyppe him in the water, or powre water vpon him, sayng these wordes.

A. I Baptise thee in the name of the father, and of the son, and of the holy ghost. Amen.

And let them not doubt, but the childe so baptised, is lawfully and sufficiently baptised and ought not to be baptised againe in the Church. But yet neuertheless, if the childe whiche is after this sorte baptised, do afterwarde liue, it is expedient that he be brought into the Church, to the intent the priest may examine and trye, whether the childe be lawfully baptised or no. And if those that bring any childe to the Church, do answer that he is already baptised: Then shall the priest examine them further.

By whom the childe was Baptised:

who was present when the childe was baptised:

whether they called vpon God for grace and succour in that necessitie:

with what thyng, or what matter they did Baptise the childe:

with what wordes the childe was baptised:

whether they thinke the childe to be lawfully and perfectly baptised.

And if the minister shall proue by the answers of suche as brought the childe, that all thynges were done as they ought to be: Then shall not he Christen the childe againe, but shall receiue him, as one of the flocke of true Christian people, sayng thus.

I Certifie you, that in this case ye haue done well, and accordyng vnto due order concernyng the baptisying of this childe, whiche beyng borne in original synne and in the wrath of God, is now by the lauer of regeneration in Baptisme, made the childe of God, & heyre of euerlastyng life, for our Lorde Jesus Christ doeth not deny his grace and mercy vnto suche infantes, but most louyngly doeth call them vnto him: as the holy gospel doeth witnes to our comfort, on this wyse.

The Gospel.

In a certain tyme they brought children vnto Christ that he should touche them, and his disciples rebuked those that brought them. But when Jesus sawe it, he was displeased, and sayd vnto them: **Suffre litle children to come vnto me, & forbid they not, for to**
suche

suche belongeth the kyngdome of God. Verely I say vnto you, whosoever doeth not receiue the kyngdome of God as a litle childe, he shal not entre therin: And when he had taken them vp in his armes, he put his handes vpon them, and blessed them.

After the gospel is read: the minister shall make this exhortacion vpon the wordes of the gospel.

Remembres, ye heare in this Gospel the wordes of our sauiour Christ, that he commaunded the children to be brought vnto him, howe he blamed those that would haue kept them from him, how he exhorted al men to folowe their inuocacy: ye perceiue howe by his outward gesture and dede, he declared his good Will toward them, for he embraced them in his armes, he layde his handes vpon them and blessed them. Doubt you not therefore, but earnestly beleue that he hath likewise fauourably receiued this present infante, that he hath embraced him with the armes of his mercy, that he hath geuen vnto him the blessing of eternal life, and made him partaker of his euerlasting kyngdome. Wherefore we beyng thus perswaded of the good Will of our heauenly father declared by his sonne Iesus Christ towardes this infante: Let vs saythfully & deuoutly geue thanks vnto him, and say the prayer whiche the Lord himselte taught, and in declaracion of our fayth, let vs also recite the articles contained in our Crede.

Here the minister with the Godfathers and Godmothers shall say.

Our father whiche art in heauen. &c.

Then shall they saye the Crede, and then the Priest shall demaunde the name of the childe, whiche beyng by the Godfathers and Godmothers pronounced, the minister shall say.

R. Dost thou forsake the deuill and all his wo:kes.

Answer.

I forsake them.

Minister.

Dost thou forsake the vaine pompe, and glory of the worlde, with all the couetous desires of the flesh?

Answer.

I forsake them.

Minister.

Doest thou forsake the carnal desires of the flesh, so that thou wilt not followe, and be led by them?

Answer.

I forsake them.

Minister.

Doest thou beleue in God the father almightie, maker of heauen and earth?

Answer.

I beleue.

Minister.

Doest thou beleue in Iesus Christ his onely begotten sonne oure Lorde, and that he was conceived by the holy ghost, borne of the virgin Mari, that he suffered vnder Pontius Pylate, was crucified, dead, and buried, that he went downe into hel, and also did rise againe the third day: that he ascended into heauen, and sitteth on the right hande of God the father almightie: and fro thence shal come againe at the ende of the world, to iudge the quicke and the dead: Doest thou beleue thus?

Answer.

I beleue.

Minister.

Doest thou beleue in the holy ghost, the holy Catholike Church, the communion of sainetes, remission of synnes, resurrection of the flesh, and euerlastyng life after death?

Answer.

I beleue.

Minister.

Then the minister shal put the white vesture commonly called the Celsome, vpon the childe, sayng.

Take this white vesture for a token of the innocency, whiche by Goddes grace in the holy Sacrament of Baptisme, is geuen vnto the: and for a signe wherby thou art admonished, so long as thou shalt liue, to geue thy selfe to innocency of liuyng, that after this transitory life, thou mayest be partaker of the life euerlastyng. Amen.

• Let vs pray.

Almightie

A mighty and everlastyng God heauēly father we geue the humble thankes, that thou hast vouchesafed to call vs to the knowlege of thy grace, and fayth in the: Increase and cōfirme this fayth in vs evermore: Geue thy holy spirit to this infante, that he beyng borne againe, and beyng made heire of everlastyng saluacion through our Lorde Jesus Christ may continue thy seruant, and attaine thy promises through the same our Lorde Jesus Christ thy sonne: who liueth and reigneth with thee in vniuersite of the same holy spirit everlastyngly. Amen.

Then shall the minister make this exhortacion, to the Godfathers, and Godmothers.

If as muche as this childe hath promised by you to forsake the deuil and all his workes, to beleue in God, & to serue him: you must remembre that it is your partes and duetie to see that this infant be taught so sone as he shalbe able to learne, what a solemne vowe, promise, & profession he hath made by you, & that he may knowe these thynges the better, ye shall call vpon him to heare Sermons: And chiefly ye shall prouide that he may learne the Credo, the Lordes praier, and the x. cōmaundementes in the Englishe tongue, and al other thynges whiche a Christian mā ought to knowe & beleue to his soules health, and that this childe may be vertuously brought vp, to leade a godly and a Christian life: Remembryng alway that baptisme doeth represent vnto vs our profession, whiche is to folowe the example of our sauour Christ, & to be made like vnto him, that as he dyed & rose againe for vs: so should we which are baptised, dye frō sinne, and rise againe vnto righteousnes, continually mortifyng al our euil and corrupt affections, and dayly procedyng in all vertue and godlines of luyng. &c.

As in publique Baptisme.

But if they whiche byng the infantes to the Churche, do make an vncertaine answer to the priestes questions & say that they cannot tell what they thought, did, or sayd in that great feare & trouble of mynde: (as oftentimes it chaunceth) then let the priest Baptise him in forme aboue written concerning publique Baptisme, sayyng that at the dipping of the childe in the Fonte, he shal vse this forme of wordes.

If thou be not Baptised already. **N. I** Baptise thee in the name

name of the father, & of the sonne, & of the holy ghost. Amen.

The water in the Fonte shalbe chaunged euery moneth once at the least: And afore any childe be Baptised in the water so chaunged, the Priest shall say at the Font these prayers folowynge.

O Godde mercifull God our sauour Iesu Christ, who hast ordained the element of water for the regeneration of thy faythfull people, vpon whom beyng baptised in the river of Iordane, the holy ghost came downe in the likeness of a Dove: Sende downe we beseeche thee the same thy holy spirit to assist vs, and to be present at this our innocation of thy holy name: Sanctifie this fountaine of Baptisme, thou that art the sanctifier of all thynges, that by the power of thy worde, all those that shalbe baptised therein, may be spiritually regenerated, and made the children of euerlastyng adopcion. Amen.

O mercifull God, graunt that the olde Adam, in them that shalbe Baptised in this fountaine, may so be buried that the newe man may be raysed vp againe. Amen.

Graunt that all carnal affections may dye in them: and that all thynges belongyng to the spirite may liue & growe in them. Amen.

Graunt to al them whiche at this fountaine forsake the deuil and all his workes: that they may haue power and strength to haue victorie and to triumph against him, the worlde and the fleshe. Amen.

Wholsoeuer shall confesse thee, **O** Lorde: recognise him also in thy kyngdome. Amen.

Graunt that all sinne & vice here may be so extinct: that they neuer haue power to reigne in thy seruantes. Amen.

Graunt that whosoever here shall begynne to be of thy flocke: may euermore continue in the same. Amen.

Graunt that all they whiche for thy sake in this life do denye and forsake themselves: may wyne and purchase thee (**O** Lorde) whiche art euerlastyng treasure. Amen.

Graunt that whosoever is here dedicated to the by our office and ministry: may also be endued with heauily virtues, and euerlastyngly rewarded through thy mercy, **O**

blessed

blesſed Lord God, who doeſt liue and gouerne al thynges
worlde without ende. Amen.

The Lord be with you.

Answer.

And with thy ſpirit.

A mighty everlaſtyng God, whoſe moſte derely be
loved ſonne Jeſus Chriſt, for the forgeuenes of our
ſinnes did ſhed out of his moſte precious ſyde both water
and bloud, and gaue commaundement to his diſciples that
they ſhould go and teache all nations, and baptiſe them in
the name of the father, the ſonne, and the holy ghoſt: Re-
garde we beſeeche thee, the ſupplications of thy congrega-
tion, and graunt that al thy ſervantes whiche ſhalbe bap-
tiſed in this water prepared for the miniſtraciō of thy ho-
ly Sacrament, may receive the fulnes of thy grace, & ever
remaine in the number of thy faythfull, and elect children,
through Jeſu Chriſt our Lord.

CONFIRMACION

Wherin is contained a Catechiſme
for children.



In the ende that Confirmation may be miniſtered to the more
edifying of ſuche as ſhal receive it (according to ſaint Pauls
doctrine, who teacheth that all thynges ſhould be done in the
Church to the edification of theſame) it is thought good that
none hereafter ſhalbe confirmed, but ſuche as can ſay in their
mother tongue the articles of the faith, the Lordes prayer, and com-
maundmentes: And can alſo aunſwert to ſuche queſtions of this ſhorte Cate-
chiſme, as the Biſhop (or ſuche as he ſhall appoynt) ſhall by his diſcretion
appoſe them in. And this order is moſte cōvenient to be obſerved for divers
conſiderations.

First, becauſe that when children come to the yeres of diſcretion and haue
learned what their Godfathers & Godmothers promiſed for them in Bap-
tiſme, they may then themſelves with their owne mouth and with their own
conſent, openly beſore the Church, ratifie and confeſſe theſame, and alſo
promiſe that by the grace of God, they will evermore endeavour themſelves
faythfully to obſerve and kepe ſuche thynges, as they by their owne mouth
and confeſſion haue aſſented vnto.

Secondly, forasmuche as Confirmation is miniſtered to them that be
Baptiſed, that by impoſition of handes, and prayer, they may receive ſtrength &
deſence againſt all temptacions to ſynne, and the aſſaultes of the world, & the
beuſt

Confirmation.

Devil: it is most mete to be ministered when children come to that age, that partly by the frailtie of their owne fleshe, partly by the assaults of the wylde and the devil, they begynne to be in daunger to fall into synne.

Thirdly, for that it is agreeable with the vsage of the Church in tymes past, where it was ordained that Confirmation should be ministered to them that were of perfect age & they being instructed in Christes religion, should openly profess their owne fayth, & promise to be obedient vnto the will of God.

And that no man shal thinke that any detriment shal come to children by dissenting of their confirmation: he shal knowe for truely, that it is certayne by Goddes worde, that children being Baptised (if they depart out of this life in their infancy) are undoubtedly saued.

A CATECHISME

that is to say, an instruction to be learned of
every childe, before he be brought to be
Confirmed of the Bpshopp. (:)

Question. What is your name?

Answer.

A. D. M.

Question.

Who gave you this name?

Answer.

By Godfathers & Godmothers in my Baptisme, wherein I was made a mem^r of Christ, the childe of God, and inheritor of the kyngdome of heauen.

Question.

What did your Godfathers & Godmothers then for you?

Answer.

They did promise and bove thre thynges in my name. First, that I should forsake the devil and all his woorkes and pompes, the vanities of the wicked worlde, and all the synfull lustes of the fleshe. Secondly, that I should beleue all the articles of the Christen fayth. And thirdly, that I should kepe Goddes holy will and commaundementes, and walke in the same all the daies of my life.

Question.

Dost thou not thinke that thou art bound to beleue and to do as they haue promised for thee?

Answer.

Yes verely. And by Gods helpe so I will. And I heartely thanke

thanke our heauēly father, that he hath called me to this state of saluacion, through Iesus Christ our sauour. And I pray God to geue me his grace, that I may cōtinue in the same vnto my liues ende.

Question.

Reherse the articles of thy belief.

Answer.

I beleue in God the father almightie, maker of heauen and yearth. And in Iesus Christ his onely sonne our Lorde. whiche was conceived by the holy ghost, borne of the virgin Mary. Suffered vnder Ponce Pylate, was crucified, dead and buried, he descended into hel. The third day he arose again from the dead. He ascended into heauen, and sitteth on the right hand of God the father almightie. Fro thence shal he come to iudge the quicke and the dead. I beleue in the holy ghost. The holy Catholike Church. The Communion of saintes. The forgiuenes of synnes. The resurrection of the body. And the life euerlastyng. Amen.

Question.

What doest thou chiefly learne in these articles of thy beliefe.

Answer.

First, I learne to beleue in God the father, who hath made me and all the worlde.

Secondly, in God the sonne, who hath redeemed me and all mankynde.

Thirde, in God the holy ghost, who sanctifieth me and all the elect people of God.

Question.

You sayd that your Godfather's and Godmothers did promise for you that ye should kepe Gods commaundmentes. Tell me howe many there be.

Answer.

Tenne.

Question.

Whiche be they?

Answer.

Thou shalt haue none other Goddes but me.
ii. Thou shalt not make to thy selfe any graven image

mage, nor the likenes of any thyng that is in heaue above;
or in the yearth beneath, nor in the water vnder the yerty:
thou shalt not bowe doune to them nor worship them.

iii. Thou shalt not take the name of the lord thy God in
vaine.

iiii. Remember that thou kepe holy the Sabbath day.

v. Honor thy father and thy mother.

vi. Thou shalt do no murder.

vii. Thou shalt not commit adultery.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witnes agaisst thy neighbor.

x. Thou shalt not conet thy neighbors wife, nor his ser-
uaunt, nor his mayde, nor his Oxe, nor his Ass, nor any
thyng that is his.

Question.

What doest thou chiefly learne by these commaunde-
mentes.

Answer.

I learne two thynges. My dutie towarde God, and
my dutie towarde my neighbor.

Question.

What is thy dutie towarde God?

Answer.

My dutie towarde God is, to beleue in him, to feare
him, And to loue him with al my heart, with al my minde,
with all my soule, and with all my strength. To worship
him. To geue him thanks. To put my whole trust in him.
To call vpon him. To honor his holy name & his worde,
and to serue him truly all the daies of my life.

Question.

What is thy dutie towarde thy neighbor?

Answer.

My dutie towarde my neighbor is: to loue him as my
selfe. And to do to all men as I would they should do to
me. To loue, honor, and succour my father and mother.
To honor and obey the kyng, and his ministers. To sub-
mit my selfe to all my gouernours, teachers, spiritual pa-
stours, and Maisters. To orde my selfe lowely and reue-
rently

truly to al my betters. To hurt no body by word nor dede. To be true and iust in all my dealing. To beare no malice nor hatred in my heart. To kepe my handes from pickyng and stealyng, and my tongue fro euil speakyng, lyng and flaudryng. To kepe my body in temperaunce, sobernes and chastite. Not to couet nor desire othet mens goodes. But learne and labour truly to get my owne liuyng, and to do my dutie in that state of life: vnto which it shal please God to call me.

Question.

My good sonne, knowe this, that thou art not able to do these thinges of thy selfe, nor to walke in the commaundementes of God and to serue him, without his special grace whiche thou must learne at all tymes to call for by diligent prayer. Let me heare therfore if thou canst say the Lordes prayer.

Answer.

Our father whiche art in heaue, hallowed be thy name
Thy kyngdome come. Thy will be done in yearth as
it is in heauen. Geue vs this day our dayly bread. And
forgiue vs our trespasses, as we forgiue the that trespassse
against vs. And leade vs not into temptation, but deliuer
vs from euil. Amen.

Question.

What desirest thou of God in this prayer?

Answer.

I desire my lord God our heauenly father, who is the
geuet of all goodnes to sende his grace vnto me, and to all
people, that we may worship him, serue him, and obey him
as we ought to do. And I pray vnto God, that he wil send
vs all thynges that be nedeful both for our soules, and bo-
dies: And that he will be mercifull vnto vs and forgiue vs
our synnes: And that it will please him to saue and defend
vs in all daungers gostly and bodely: And that he will kepe
vs from al synne and wickednes, and from our gostly ene-
mie, and from euerlastyng death. And this I trust he will
do of his mercy and goodnes, through our Lorde Iesu
Christ. And therfore I say. Amen. So be it.

So

Confirmation.

As soon as the children can say in their mother tongue the articles of the faith, the Lordes prayer, the x. commandmentes, and also can answer to suche questions of this most Cathedrine as the bishop (or such as he shal appoint) shall by his discretion appoynt them in: then shall they be brought to the Bishop by one that shalbe his Godfather or Godmother, that every childe may have a witness of his confirmation.

And the Bishop shal confirme them on this wise.

Confirmacion.

Our helpe is in the name of the Lorde.

Answer.

whiche hath made both heaven and earth.

Minister.

Blessed is the name of the Lorde.

Answer.

Wherewith worlde without ende.

(::)::(::)

Minister.

The Lorde be with you.

Answer.

And with thy spirit.

Let vs pray.

A Almighty and everliving God, who hast vouchesafed to regenerate these thy seruantes of water and the holy ghost, and hast geuen vnto them forgiveness of all their synnes: Sende doune from heauen we beseeche thee (O Lorde) vpon them thy holy ghost the comforter, with the manifolde giftes of grace, the spirit of wisedome and vnderstanding: The spirit of counsaile & godly strength, the spirit of knowlege and true godlynes, and fulfill them O Lorde, with the spirit of thy holy feare.

Answer.

Amen.

Minister.

Signe them O Lorde, and marke them to be thine for ever, by the vertue of thy holy crosse & passion. Confirme and strength them with the inward vntion of thy holy ghost, mercifully vnto everlasting life. Amen.

Then the Bishop shal crosse them in the forehead & laye his hand vpon their heades sayng.

A. I signe thee with the signe of the crosse, and lay my hand

hand vpon thee. In the name of the father, & of the sonne,
and of the holy ghost. Amen.

And thus shal he do to every childe one after another. And when he hath
layde his hand vpon euery childe, then shal he say.

The peace of the Lorde abide with you.

Answer.

And with thy spirit.

Let vs pray.

Almighty euermourning God, whiche makest vs both
to wil and to do those thynges that be good and ac-
ceptable vnto thy maiestie, we make our humble supplica-
cions vnto thee for these children vpon whom (after the ex-
ample of thy holy Apostles) we haue layde our handes, to
certifie them (by this signe) of thy fauour & gracious good-
nes toward them: let thy fatherly hand (we beseeche thee)
euer be ouer them, let thy holy spirit euer be with them, &
so leade them in the knowlege and obedience of thy worde,
that in the ende they may obtayne the life euermourning:
through our Lord Iesus Christ who with thee, & the holy
ghost liueth & reigneth one God, world without ende. Amen.

Then shall the Bishop blesse the children, thus sayng.

The blessing of God almighty, the father, the sonne, and
the holy ghost, be vpon you, and remaine with you for euer.
Amen.

The Curate of euery parishe once in sixe weekes at the least, vpon war-
nyng by him geuen, shal vpon some Monday or holy day, halfe an houre be-
fore Euen-song openly in the Churche instruct and examine so many childre
of his parishe sent vnto him, as the tyme will serue, and as he shall thinke
conuenient, in some part of this Catechisme. And all Fathers, Mothers,
Masters and Dames, shall cause their children, seruantes, and prentises
(whiche are not yet confirmed) to come to the Churche at the day appointed,
and obediently heare and be ordered by the Curate, vntil suche tyme as they
haue learned all that is here appointed for them to learne.

And whensoever the bishop shal geue knowlege for childre to be brought
afoze him to any conuenient place, for their confirmation: Then shall the
Curate of euery parishe either byyng or sende in writyng, the names of all
those children of his parishe, whiche can saye the articles of their faith, the
Lordes prayer, and the x. commaundementes, and also howe many of them
can answer to other questions containned in this Catechisme.

And there shal none be admitted to the holy Communion: vntil suche tyme
as he be confirmed.

The

THE FORME OF

Solemnization of Matrimony.

First the bannes must be asked three severall Sondayes or holy dayes, in the service tyme, the people being present after the accustomed manner.

And if the persones that would be married dwell in divers parishes, the bannes must be asked in both parishes, and the Curate of thone parish shall not solemnize Matrimony betwixt them, without a certifi- cate of the bannes being thus asked, from the Curate of the other parish. At the day appointed for solemnization of Matrimony, the persones to be married shall come into the body of the Church, with their friends and neighbors. And there the priest shall thus say.

Encery beloved frendes, we are gathered together here in the sight of God, and in the face of his congregation, to ioyne together this man and this woman in holy Matrimony, whiche is an honorable estate, instituted of God in Paradise, in the tyme of mannes innocencie, signifying vnto vs the mysticall vni- on that is betwixt Christ and his Church: whiche holy estate, Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galile, and is commended of saint Paul to be honorable among all men, & therefore is not to be enterprised, nor taken in hande vnadvisedly, lightly, or wantonly, to satisfie mens carnall lustes and appetites, like brute beastes that haue no vnderstanding: but reuerently, discretly, advisedly, soberly and in the feare of God: Duely considering the causes for the whiche Matrimony was ordained. One cause was, the procreation of children, to be brought vp in the feare and nurture of the Lorde, and praise of God. Secondly it was ordained for a remedy against synne, & to auoyde fornicacion, that suche persones as be married, might liue chastly in Matrimony, and kepe themselves vndefiled members of Christes body. Thurdly, for the mutual societie, helpe and comforte, that the one ought to haue of thother, both in prosperitie and aduersitie, into the whiche holy estate these two persones present, come now to be ioyned. Therefore, if any man can shewe any iust cause why they may not lawfully be ioyned so together: let him now speake or els hereafter for euer hold his peace.

And

And also speaking to the persones that shalbe married, he shall saie.

I require and charge you (as you wylt aunswere at the dreadfull daie of iudgement, when the secretes of all hartes shalbe disclosed) that if either of you do knowe any impediment why ye maie not bee lawfully ioyned together in matrimonie, that ye confesse it. For be ye well assured, that so many as bee coupled together otherwaies then Goddes worde doeth allowe: are not ioyned of God, neither is their matrimonie lawfull.

At which daie of marriage if any man do allege any impediment why they maie not be coupled together in matrimonie, and will be bound, and swertes with him, to the parties, or els put in a cautio to the ful value of suche charges as the persons to bee married do sustaine, to proue hys allegation: then the Solemnization must be deferred vnto such time as the truth be tried. If no impediment be alleged, then shal the curate saie vnto the man.

R. Wylt thou haue this woman to thy wedded wyfe, to liue together after Goddes ordinaunce in the holy estate of matrimonie: wylt thou loue her, comforte her, honour and kepe her, in sickenes & in health: And forsakyng all other, kepe thee only to her so long as you bothe shall lyue.

The man shall aunswere.

I wyl.

Then shall the priest saie to the woman.

R. Wylt thou haue this man to thy wedded husbande, to lyue together after goddes ordinaunce, in the holy estate of matrimonie: wilt thou obey him, and serue him, loue, honour and kepe him, in sickenes & in health. And forsaking all other kepe the only to him, so long as you both shall lyue.

The woman shall aunswere.

I wyl.

Then shall the Minister saie.

Who giveth this woman to be married to this man:

And the minister receiuing the woman at her father or frendes handes: shall cause the man to take the woman by the ryght hande, and so either to geue their trowth to other, The man first sayng.

I. take thee **R.** to my wedded wife, to haue & to holde from this daie forward, for better, for worse, for rycher, for poorer, in sickenes, and in health, to loue and to cherish, tyl death vs departe: accordyng to Goddes holy ordinaunce: And thereto I plyght thee my trowth.

R.s.

Then

Then shall they lose their handes, and the woman takyng againe the mā by the ryght hande shall saie.

I. A. take the **A.** to my wedded husband, to haue & to hold from this daie forward, for better, for worse, for richer, for poorer, in sickenes, and in health, to loue, cherish, & to obey, til death vs depart, accordyng to goddes holy ordinaunce: And thereto I geue thee my trowth.

Then shall they againe lost their handes and the man shall geue vnto the woman a ryng, and other tokens of spousing, as golde or syluer, lapyng the same vpon the boke: And the Priest takyng the ryng shall deliuer it vnto the man to put vpon the fourth finger of the womans left hand. And the mā caught by the priest, shall saie.

With this ryng I the wed: This gold and syluer I the geue: with my body I the worship, and with al my worldly goodes I the endowe. In the name of the father, and of the sonne, and of the holy ghost. Amen.

Then the man leauyng the ryng vpon the fourth fynger of the womans left hande, the Minister shall saie.

Let vs praye.

O Eternall God, creatoure and preseruer of all mankinde, geue of all spirituall grace, the auctor of euery lastyng lyfe: sende thy blessing vpon these thy seruantes, this man and this woman, whome we blesse in thy name, that as Isaac and Rebecca (after bridelletes and Jewels of golde geuen of thone to thother for tokens of their matrimonie) liued faithfully together: so these persons maie surely perfourme and kepe thee bove and couenannt betwixte them made, wherof this ringe geuen, and receiued, is a token and pledge, and maie euer remaine in perfecte loue and peace together, and lyue accordyng to thy lawes: through Jesus Christ our Lorde. Amen.

Then shall the Priest ioyne their ryght handes together, and saie.

Those whome God hath ioyned together, let no man put asunder.

Then shall the Minister speake vnto the people.

Ho as muche as **A.** and **A.** haue consented together in holy wedlocke, and haue witnessed the same here before god and this company. And therto haue geue and pledged their trowth either to other, and haue declared the same by geuyng and receiuyng of gold & syluer, and by ioynyng of handes

handes I pronounce that thei be man and wife together. In the name of the father, of the sonne, & of the holy ghost. Amen

And the minister shall add this blessing.

God the father blesse you. God the sonne kepe you, god the holy ghost lighten your understanding. the Lorde mercifully with his fauour loke vpon you and so fill you with all spirituall benediction and grace, that you maie haue remission of your sinnes in this life, and in the world to come lyfe euerlastyng. Amen.

Then shall thei go into the Quier, and the ministers or clerkes shall saye or syng, this psalme folowynge.

Blessed are al they that feare the Lorde: and walke in his wayes.

Beati omnes,
psal. xxxviii

For thou shalt see the labour of thy handes:
Well is the and happy shalt thou be.

Thy wyfe shall be as the fennfull vine: vpon the walle of thy house.

Thy children like the Olive braunches: rounde aboute thy table.

So, thus shall the man be blessed: that feareth the lorde.

The Lorde from out of Sion, shall so blesse thee: that thou shalt see hierusalem in prosperitie, all thy lyfe long.

Yea, that thou shalt see thy childers chyldren: and peace vpon Israell.

Glory be to the father. &c. As it was in the begin. &c.

Or els this psalme folowynge.



God be merciful vnto vs and blesse vs: and shew vs the light of his countenaunce, and be merciful vnto vs.

Deus in cunctis
psal. lxxvii

That thy waie maie be knowne vpon earth: thy sayyng he alch among all nations.

Let the people prayse the (O God): yea let all people praiser thee.

Let the naciōs reioice and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vps earth.

Let the people praise the (O god) let all people praise the.

Then shall the yearch bring furth her increase: and God euen our owne God, shall geue vs his blessing.

psal. lxxvii

R. ii.

God

God shall blesse vs, and all the endes of the worlde shall
fearc hym.

Glory be to the father. &c. As it was in the, &c.

The psalme ended and the man and woman kneeling afore the altar, the
prieft standing at the altar, and turningg his face toward them shall say,

Lozde haue mercy vpon vs.

Answer.

Christ haue mercy vpon vs.

Minister.

Lozde haue mercy vpon vs.

Our father whiche art in heauen.

And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Minister.

O Lozde saue thy seruant, and thy handmaide.

Answer.

Whiche put their trust in the.

Minister.

O Lozde sende them helpe from thy holy place.

Answer.

And enermore defende them.

Minister.

Be vnto them a towre of strength.

Answer.

From the face of their enemy.

Minister.

O Lozde heare my prayer.

Answer.

And let my eye come vnto the.

The Minister.

Let vs pray.

O God of Abraham, God of Isaac, God of Jacob, blesse
these thy seruantes, and sowe the seede of eternal life
in their myndes, that whatsoeuer in thy holy woorde they
shall profitably learne, they maye in dede fulfill the same.
Looke, o lozde mercifully vpon them from heaue, and blesse
them. And as thou dydest sende thy Angel Raphael, to
Thobie and Sara the daughter of Raguell, to their great
comfort,

conforte: so vouchsafe to send thy blessing vpon these thy seruautes, that they obeying thy Wyll, and alwaie beyng in safetie vnder thy protection, maie abide in thy loue vnto their liues ende, through Iesu Christ our Lorde. Amen.

This prayer folowing shalbe omitted wher the womā is past child birth.

O Mercyfull Lorde, and heavenly father by whose gracious gift mankynd is increased, we beseeche the assiste with thy blessing these two persons, that thei maie both be fruitful in procreacion of children, and also liue together so long in godly loue and honestie, that thei maie se their childrens children, vnto the third and fourth generaciō, vnto thy praise and honour, through Iesus Christ our lorde. Amen.

O God whiche by thy mighty power hast made all thinges of naught, whiche also after other thinges set in ordre diddest appoinet that out of man (created after thine owne image and similitude) womā should take her beginning, and knitting the together diddest teache, that it should neuer be lawfull to put a sundre those, whō thou by matrimonic haddest made one: O god, which hast cōsecrated the state of matrimonic, to such an excellent misterie, that in it is signified & represented the spiritual marriage and vnicie betwixte Christ and his church: Loke mercifully vpo these thy seruautes, that both this man may loue hys wife, according to thy word (as Christ did loue his spouse & church who gaue him self for it, louyng and cherisshyng it euen as his owne flesh). And also that this woman may be louyng and amiable to her husband as Rachell, wyse as Rebecca, faithful and obedient as Sara, and in al quietnes, sobriete, and peace, be a folower of holy & godly matrones, O lorde blesse them both and graunt the to inherite thy euerlasting kyngdom, through Iesu Christ our Lorde. Amen.

Then shall the priest blesse the man and the woman sayng.

A Almighty God, which at the beginnyng did create our first parentes Adam and Eue, and did sanctifie & ioyne them together in marriage: Powre vpon you the riches of his grace, sanctifye and ✠ blesse you, that ye maie please hym both in bodie and soule, and liue together in holy loue,

unto your lyues end. Amen.

Then shalbe saide after the Gospel a sermon, & herein ordinarily (so oft as ther is any marriage) the office of man & wife shalbe declared, according to holy scripture, or if there be no sermo, the minister shal read this that foloweth.

All ye whiche be married or whiche entende to take the holy estate of matrimonie vpon you: heare what holy scripture doth saie, as touching the dutie of husbands toward their wyues) and wyues toward their husbands.

Saincte Paule (in hys Epistle to the Ephesians the .v. Chapter) doeth geue this commaundement to al married me.

Ye husbands loue your wyues, even as Christe loued the Church, and hath geue himself for it, to sanctifie it, purgynge it in the fountaine of water, through the worde, that he might make it vnto him selfe, a glorious congregation, not hauing spot or wrinkle, or any suche thing, but it should be holy and blameles. So men are bound to loue their owne wyues, as their owne bodies, he that loueth his owne wife loueth him selfe. For neuer did any man hate his owne flesh, but nurysheth and cherissheth it, even as the Lorde doeth the congregation, for we are members of hys bodie: of hys flesh, and of hys bones.

For this cause shal a man leaue father and mother, and shalbe ioyned vnto hys wyfe, and thei two shalbe one flesh. This mystery is great, but I speake of Christ, and of the congregation. Neuerthelesse, let every one of you so loue hys owne wyfe euen as hym selfe.

Coloss. iii.

Lyke wyse the same saincte Paule (wrytyng to the Colossians) speaketh thus to all men that be married: Ye men, loue your wyues and be not bitter vnto them.

1 Petri. iii.

Heare also what saint Peter the apostle of Christ, (which was hym selfe a married man) sayth vnto all men that are married. Ye husbands dwell wyth your wyues accordyng to knowlege: Geuyng honoure vnto the wyfe as vnto the weaker vessell, and as heyres together of the grace of lyfe, so that your prayers be not hyndred.

Hether to ye haue hearde the dutie of the husoande toward the wyfe.

Now

T Nowe lyke wyse yee wyues heare & learne your duetie towarde your husoandes, enē as it is plainly seth forth in holy scripture.



Saint Paule (in the fornamed epistle to the Ephe-^{Eph. v.} lians) teacheth you thus: Ye womē, submit your selves vnto your owne husbādes as vnto the lord: for the husband is the wiues head, enē as Christ is the hed of the church. And he also is the lauour of the whole body. Therfore as the church or cōgregation, is subiect vnto Christ: So lyke wise let the wiues also be insubjection vnto their owne husoandes, in all thinges. And agayn he saith: Let the wyfe reuerence her husoāde. And (in his epistle to the Colossians) Saint Paule giveth you this ^{Coloss. iii.} short lesson. Ye wiues submit your selves vnto your owne husbādes, as it is conuenient in the Lord.



Saint Peter also doeth instructe you very godly, ^{1 Peter ii.} thus sayng: Let the wyues be subiect to their owne husbādes, so that yf any obey not the word, they may be wonne without the worde, by the cōuersacion of the wiues, while they behold your chaste conuersacion, coupled with feare, whose apparel let it not bee outwarde, with brydded heare and trimmyng aboute with golde, eyther in putting on of gorgeous apparel, but let the hydde man whiche is in the hearte, be without all coruption, so that the spirite be mylde and quiet, whiche is a precious thing in the sight of God. For after this maner (in the olde tyme) did the holy womē which trusted in god apparel them selues being subiect to their owne husbādes: as Sara obeyed Abrahā calling him Lord.

Whose daughters ye are made, doyng well and beyng not dismayde with any feare.

(c.)

The newe married persons (the same day of their maryage) must receyue the holy Communion.

THE ORDRE

for the visitation of the sicke,
and the Communion.

of the same.

The priest entering into the sicke persons house shall saye
Peace be in this house, and to all that dwell in it.

When he cometh into the sicke mannes presence, he shall say
this psalme.

Die exaudi.
Ps. C. xliij.



Kare my prayer (O lord) and consider my desire:
Hearken vnto me for thy Truthe and ryghteous-
nes sake.

And entre not into iudgement with thy seruant:
for in thy syght shall no man liuyng be iustified.

For the enemy hath persecuted my soule: he hath smitten
my lyfe downe to the grounde: he hath layed me in the
darknes, as the men that haue bene long deade.

Therefore is my spirite vexed within me: and my herte
within me is desolate.

Yet doe I remembre the tyme passe, I muse vpon al thy
workes: yea I exerce my selfe in the workes of thy handes.

I stretch forth mine handes vnto the: my soule gaspeth
vnto thee as a thurstye lande.

Hear me (O lord) and that soone, for my spirite waxeth
faine: haue not thy face from me, lest I be lyke vnto the that
go downe into the pit.

O let me heere thy louing kindnes betymes in the mor-
ning, for in the is my trust: shew thou me the waye that I
should walke in, for I lift vp my soule vnto the.

Deliver me (O lord) from my enemies: for I flye vnto
thee to hyde me.

Teache me to do the thyng, that pleaseth thee, for thou
art my god: let thy louing spirite leade me forth vnto the
lande of righteousnes.

Quicken me (O lord) for thy names sake: & for thy righ-
teousnes sake bring my soule out of trouble.

And of thy goodnesse spare my enemies: and destroye all
them that vex my soule, for I am thy seruant.

Glorie be to the father and to the. &c. As it was in the. &c.

The Visitation of the sick.

With this anthem.

Remember not Lord our iniquities, nor the iniquities of
our forefathers. Spare vs good Lord, spare thy people,
whom thou hast redeemed with thy most precious blood, &
be not angry with vs for ever.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercye vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptation.

Answer.

But deliuet vs from euill. Amen.

The Minister.

Lord saue thy seruante.

Answer.

Which putteth his trust in the

The Minister.

Sende hym helpe from thy holy place.

Answer.

And euermore mightely defende hym.

The Minister.

Let the enemye haue none aduantage of hym.

Answer.

Nor the wicked approche to hurte hym.

The Minister.

Be vnto hym o Lord a stronge tower.

Answer.

From the face of his enemye.

The Minister.

Lord heare my prayer.

Answer.

And let my crye come vnto thee.

Minister.

Let vs praye.

Lord loke downe from heauen, beholde, visite & releue
this thy seruant: Loke vpo him with the eyes of thy
mercy, geue him comfort, & sure confidence in thee: Defend him
from the danger of the enemye, and kepe hym in perpetual
peace and safetie: through Iesus Christ our Lord. Amen.

Peace

Heare vs almightie & moost merrifull God, & saviour:
 Extend thy accustomed goodnes to this thy seruaunt,
 which is greued with sicknesse: visite him, O lord as thou
 diddest visite Peters wifes mother & the captaynes serua-
 unt. And as thou preferdest Iobie & Sara by thy angel
 from daunger: So restore vnto this sicke person his former
 helth (yf it be thy wyll) or els geue hym grace so to take
 thy correccion, that after this painfull lyfe ended, he may
 dwel with the in lyfe euerlasting. Amen.

Then shal the minister exhort the sycke person after this
 fourme or other lyke.

O Erelly beloued, know this that almighty God is
 Lord ouer life & death, & ouer all thinges to them
 perteyning, as youth, strenght, helthe, age, weake-
 nesse: & sicknesse: wherfore whatsoeuer your sic-
 kenes is, know you certainly, that it is gods visitacio. And
 for what cause soeuer this sicknesse is sette vnto you: whe-
 ther it be to trie your pacience for the example of other, and
 that your faith may be founde, in the day of the lord lauda-
 ble, glorious and honourable, to the encrease of glory, and
 endeleffe felicitie: Or els it be sent vnto you to correct and
 amende in you, whatsoeuer doth offend the eyes of our
 heauely father: knowe you certaynly, that if you truly re-
 pent you of your synnes, and beare your sickenes pacietly,
 trusting in Gods mercy for his dere sonne Iesus Christes
 sake, & render vnto him humble thakes for his fatherly vi-
 sitacion, submitting your self wholly to his wil: it shall tur-
 ne to your profit, & help you forwarde in the right way that
 leadeth vnto euerlasting lyfe. Take therefore in good
 worthe the chastement of the lord: For whom the lord lo-
 ueth, he chastiseth. Yea (as Iames saith) he scourgeth
 every sonne which he receiveth: yf you indure chastisemēt,
 he offereth you selfe vnto you as vnto his owne chyliden.
 What sonne is he that the father chastiseth not? If ye be
 not vnder correctio (wherof al the true chyliden are parta-
 kers) then are ye bastardes and not chyliden. Therefore,
 seyng

If the person
 be sicke, &
 very sicke,
 then the mi-
 nister may saye
 thus exhorta-
 cion at this
 place.

Therefore saying that whan our carnall father's do correcte vs, we reuerently obeye them, shall we not now muche rather be obedient to our spiritual father, and so lyue: And they for a fewē daies do chastise vs after their owne pleasure: but he doeth chastise vs for oure profite, to repentance he may make vs partakers of his holines. These wordes, good brother, are Gods wordes, and wyrtten in holy scripture for our comfort and instruction, that we should patiently and wyth thankes geuyng, beare oure heauenlie fathers correction: whansoever by any maner of aduersitie it shall please his gracious goodnes to visite vs. And there should be no greater comfort to christian persons, then to be made lyke vnto Christe, by sufferynge patiently aduersities, troubles, and sykkenesses. For he hymselfe went not vp to ioye, but first he suffered payne: he entred not into his glory, before he was crucified. So truly our waie to eternall ioye, is to suffer here with Christe, and our doore to entre into eternall life: is gladly to dye with Christ, that we may rylse againe from death, and dwell wyth hym in euerylastyng lyfe. Nowe therefore takynge your sicknesse, which is thus profitable for you, patiently: I exhorte you in the name of God, to remembre the profession: which you made vnto God in youre Baptisme. And forasmuche as after this lyfe, there is accompte to bee geuen vnto the righteous iudge, of whom all muste be iudged wythout respect of persons: I require you to examyn your self, and your state, both towarde God and manne, so that accusyng and condemning your selfe for youre owne faultes, you may fynde mercy at our heauenly fathers hand, for Christes sake and not to be accused and condemned in that fearful iudgement. Therefore I shall shortly rehearse the articles of our faith, that ye maye knowe whether you do beleue as a Christian man should beleue, or no.

Here the minister shall rehearse the articles of the fayth saying thus:
Doest thou beleue in God the father almyghtie:

And so forth as it is in Baptisme.

Then

The Visitation of the sick.

Then shall the Minister examine whether he be in charitie with al the world: Exhorting him to forgive from the bottom of hys hart al persons that haue offended him, and if he haue offended other, to aske the forgiveness: And where he hath done iniurie or wrong to any man, that he make amendes to his uttermost power. And yf he haue not afore

This may be done before the minister begin his prayers as he shall see cause

disposed his goodes, let him then make his wil. (But he muste be ofte admonished that thei set an orde for their temporal goodes and lades, whā thei be in health.) And also to declare hys debtes, what he oweth, and what is owing to him, for discharging of his conscience and quietnesse of his executours. The minister maie not forget, nor omittle to moue the sicke person, (and that most earnestly) to liberalitie toward the poore.

¶ Here shall the sicke person, make a speciall confession, if he fele his conscience troubled with any weightie matter. After whiche confession, the Priest shall absolue him after this forme: And the same forme of absolution shall be vied in all priuate confessions.

Our Lorde Jesus Christ, who hath lefte power to his church to absolue al sinners, which truly repent & beleue in him, of his great mercy forgive the thine offences: & by his authorite committed to me, I absolue the fro al thy sinnes, in the name of the father, & the sonne and, &c. Amen.

And then the priest shall saie the collect following.

Let vs praye.

O most merciful god, which according to the multitude of thy mercies, dost so put away the sinnes of those which truly repent, that I remembre the no more: open thy eye of mercy vpon this thy seruant, who most earnestly desireth pardon and forgiveness: Renuer in him, most loving father, whatsoever hath ben decayed by the defraude & malice of the deuil, or by his owne carnal wil & frailnes: preserve and continue this sicke member in the vnitie of thy church, consolidate his contricion, accept his teares, asswage his payne as shall be seen to the most expedient for him. And forasmuch as he putteth his full trust only in thy mercy: Impute not vnto hym his former sinnes, but take him vnto thy fauour: through the merites of thy most deuely beloved sone Jesus Christ. Amen.

Then the minister shall saie this psalme.



In the lord haue I put my trust, let me neuer be put to confusion: but ridde me, and deliuer me into thy righteousness, & incline thine eare vnto me, & saue me

Be thou my strong holde (whereunto I maie alwaie resort): thou hast promised to helpe me, for thou art my house of defence and my castell.

Deliver me (O my God) out of the hand of the vngodly: out of the hand of the vnrightheous and cruell man.

For thou (O Lorde God) art the thyng that I long for: thou art my hope euen fro my youth.

I thought the haue I been holden vp ever sence I was borne: thou art he that toke me out of my mothers wombe my prayse shalbe alwaie of the.

I am become as it were a monster vnto many: but my sure trust is in the.

O let my mouth be fylled with thy praise: (that I may syng of thy glory) and honoure all the daie long.

Caste me not awaye in the tyme of age: forsake me not when my strength fayleth me.

For myne enemyes speake agaynst me, and they that laye wayte for my soule, take theyr counsaile together, saying: God hath forsaken hym, persecute hym and take hym, for there is none to deliuer hym.

Go not farre fro me, O god: my god, hast the to helpe me.

Let them be confounded and perish, that are against my soule: let them be couered wth shame and dishonour that seke to do me euill.

As for me, I will patiently abide alwaie: and will praise the more and mo:re.

My mouth shall daily speake of thy righteousnes and saluacion: for I knowe no ende thereof.

I wyll goo furth in the strength of the Lorde God: and wyll make mencion of thy ryghteousnesse onely.

Thou (O God) hast taught me from my youth by vntyll now: therefore wyll I tell of thy wonderous workes.

Forsake me not (O God) in myne olde age, when I am gray headed: vntyll I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

Thy righteousnes (O god) is very high, and great thin-

Thy

ges are they that thou hast don: o god who is like vnto the:
 O what greate troubles and aduersities haste thou the-
 wed me: and yet biddest thou turne and refresh me: yea and
 broughtest me from the depe of the earth againe.

Thou hast brought me to great honour: and comforted
 me on euery syde.

Therefore wyl I praise the, and thy faithfulness (O god)
 playng vpon an instrument of mulycke: vnto the wyl I
 syng vpon the harpe, O thou holy one of Israel.

My lippes wyl be fayne, when I syng vnto the: and so
 wyl my soule whom thou hast deliuered.

My tongue also shall talke of thy ryghteousnesse all the
 daie long: for they are confounded and brought vnto shame,
 that seke to do me euill.

Glorie be to the father, and to the sonne, &c.
 As it was in the begynnyng, &c.

Sodyng this Anthem.

O Saviour of the worlde, saue vs, whiche by thy crosse
 and precious blood hast redeemed vs; helpe vs we be-
 seeche the O God.

Then shall the Minister saye.

The almightie Lord, whiche is a most strong to wer-
 to all them that put their truste in him, to whom all
 thinges in heauen, in earth, and vnder the earth, do bowe
 and obey, be nowe and euermore thy defence and make the
 knowe and fele, that there is no other name vnder heauen
 geuen to man, in whom and through whome thou mayest
 receiue healeth and saluacio, but only the name of our lo, de
 Jesus Christ. Amen.

If the sicke persō desire to be annointed, then shal the priest annointe him
 vpon the forehead or breast only, making the signe of the crosse, sayng thus



With this visibill oyle thy body outwardly is
 annointed: so our heauēly father almightie God,
 graūt of his infinite goodnesse, that thy soule in-
 wardly maie be annoynted wth the holy ghost,
 who is the spirite of al strength, conforte, relief e gladnesse.
 And vouchesafe for his great mercy (if it be his blessed wil)

to restore vnto the thy bodily healeth and strength, to serue him, and send the release of al thy paines, troubles and diseases, both in body and mind. And howsoeuer his goodnes (by his diuine & vnsercheable prouidence) shal dispose of the: we his vnworthy ministers and seruauntes, humbly beseeche the eternal maiestie, to do with the according to the multitude of his innumerable mercies, and to pardon the al thy sinnes, and offences, committed by all thy bodily senses, passions, and carnal affectiōs: who also vouchsafe mercifully to grafte vnto the gostly strength by his holy spirit, to withstand and overcome al temptacions and assaults of thine aduersarie, that in no wise he preuaile against the, but that thou maiest haue perfite victory and triumphe against the deuill, sinne and death, through Christ our Lorde, who by his death hath overcome the Prince of death, and wyth the father, and the holy ghoste euermore lyueth and reigneth God, world without ende. Amen.

How long wilt thou forget me (O lorde) for euer: how long wilt thou hid thy face from me. How long shal I seeke counsel in my soule: and so be vexed in mine hart: how long shal mine enemy triumphe ouer me. Consider and heare me (O lorde my god): lighten mine eyes, that I slepe not in death. Least mine enemy say, I haue preuailed against hym: for if I be caste doune, they that trouble me wyll reioyce at it. But my truste is in thy mercy: and my hart is ioyfull in thy saluacion. I wyll syng of the Lorde, because he hath delte so loughgly wyth me. Yea: I wyll praise the name of the Lorde the moste highest Glory be to the father. &c. As it was in the. &c.

THE COMMUNION OF THE SYCKE.



Oras much as al mortal man be subject to many sodain perils, diseases, and sickenes, and euer vncertaine what time they shal depart out of this life: Therefore to theent that they maye be alwaytes in a readines to die, whesoeuer it shal please almighty god to call the: The curates shal diligently fro time to time, but specially in the plague time, exhort their parishoners to the oit receiuing in the church

church) of the holy communion, of the body and bloud of our saviour Christ: Which if they do, they shall have no cause in their sodaine visitacion, to bee inquired for lacke of the same. But if the sicke persons be not able to come to the church and yet is desirous to receive the communion in his house, then he must geve knowlege over night, or els early in the morning to the curate, signifying, also how many be appointed to communicate with him. And yf the same daie there be a celebration of the holy Communion in the church, then shall the Priest reserve (at the open communion) so muche of the Sacrament of the body and bloud, as shall serve the sicke person, and so many as shall communicate with him yf there be any.) And so sone as he conveniently maye, after the open communion ended in the church, shall go and minister the same, first to those that are appointed to communicate with the sicke (yf there be any) and last of all to the sicke person hymselfe. But before the curate distribute the holy communion: The appointed General confession muste be made in the name of the communicantes, the curate adding the absolution with the comfortable sentences of scripture following in the open communion, and after the communion ended, the collect.

Almightie & everliving god, we most hartely thanke the. &c.

But yf the daie be not appointed for the open communion in the church, then (upon convenient warning given) the curate shall come and visite the sicke persons afoze none. And haupng a convenient place in the sicke mans house (where he maye conveniently celebrate) with al thinges necessary for the same, and not being otherwise letted with the publike service, or any other just impediment: he shal there celebrate the holy communion after such forme and sorte as hereafter is appointed.

THE CELEBRATION of the holy Communion for the Sicke.



Praise the Lorde, all ye nations, laude him all ye people, for his merciful kindnes is confirmed toward vs, and the truthe of the Lord endureth for ever. Glory be to the father and to the. &c.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

The Priest.

The Lorde be with you.

Answer.

And with thy spirit.

Let vs pray.

Without any more repetition.

Almightie

A mighty everliving God, maker of mankind, which
doest correct those whom thou doest love, and chastise
every one whom thou doest receive: we beseeche the to have
mercie vpon this thy seruante visited with thy hande, and
to graunt that he may take his sickenesse patiently, and re-
couer his bodely helth (if it be thy gracious wyll) & when-
soever his soule shall departe from the body, it may with-
out spot be presented vnto the: Through Iesus Christ our
Lorde. Amen.

The Epistle.

Y sonne despise not the correction of the Lorde, nei- Heb. 12.
ther fainte when thou art rebuked of him: For whō
the lorde loueth, hym he correcteth, yea and he scour-
geth euery sonne, whome he receiveth.

The Gospell.

Erely verely I saye vnto you, he that heareth my John 8.
woorde, and beleueth on hym that sent me, hath euer-
lasting lyfe, and shall not come vnto dampnation,
but he passeth from death vnto lyfe.

The Preface.

The Lorde be with you.

Answer.

And with thy spirite.

(. .)

Lift vp your hartes. &c.

Vnto the ende of the Canon.

At the tyme of the distribucion of the holy Sacrament, the priest shall first
receiue the communion him selfe, and after minister to them that be appoin-
ted to communicate with the sick (if there be any) and then to the sick persone.
And the sick persone shall alwaies desire some, either of his owne house, or
els of his neighbours, to receiue the holy communion with him, for that shall be
to him a singuler great comfort, and of their parte a great token of charitie.

And if there be no suche persones to be visited thesame date that the Cu-
rate doth celebrate in any suche mans house: Then shall the Curate (there)
celebrate somuche of the Sacrament of the body and bloud as shall serue the
other sick persones, and suche as be appointed to communicate with them
(if there be any) And shall immediately carry it, and minister it vnto them.

But if any man either by reason of extremitie of sickenesse, or for lacke of
warning gotten in due tyme to the Curate, or by any other iust impediment
do not receiue the Sacrament of Christs body and bloud: Then the curate
shall instruct hym, that if he do truly repent hym of his synnes, a stedfast
hope that Iesus Christ hath suffered death vpon the crosse for hym: And

shed his blood for his redemption, earnestly compassing the benefites he hath thereby, and geuing him hartie thanks therefore: he doth eat and drinke spiritually the body and bloud of our saviour Christ profitably to his soules health, although he do not receive the sacrament with his mouth.

¶ When the sick person is visited and receiveth the holy communion, all at one tyme: Then the priest, for more expedition shall say this or these at the visitation.

Remember not Lord. &c.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our father whiche art in heauen, &c.

And lead vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Let vs pray.

O Lord loke downe from heauen.

With the first part of the exhortacion, & all other thinges vnto the psalme,

In the Lord haue I put my trust. &c.

And if the sick desire to be annointed, then shall the priest vse the appointed prayer without any psalme.

THE ORDRE

for the buriall of the dead.

¶ The Priest meeting the corps at the churche stile, shall say: Or els the priestes and clerkes shall sing, and so go either into the churche, or vnto the graue.

I Am the resurrection and the lyfe (saith the Lord) he that beleueth in me, yea, though he were dead, yet shall he liue. And whosoever liueth and beleueth in me: shall not die for ever.

I know that my redeemer lyueth, and that I shall rylse out of the yearth in the last daie, and shalbe covered again with my saime, and shall se God in my fleshy yea, and I my selfe shall behold him, not with other, but with these same eyes.

Ebrought nothing into this world, neither may we carry any thing out of this world: The lord geueth, the lord taketh away. Euen as it pleaseth the lord, so cometh thinges to passe: blessed be the name of the lord.

20. When they come at the grave wher the corpe is made ready to be laied into the earth, the priest shall say, or els the priest and clerkes shall say.

Al that is borne of a woman hath but a short tyme to lyue, and is full of misery: he commeth vp and is cut doune lyke a floure, he flieth as it were a shadowe, and neuer continueth in one state.

In the myddest of life we be in death, of whom maie wee seeke for succour but of thee, O Lord whiche for our synnes wisely are punished, O Lord God moste holy, O Lord moste mightie, O holp and moste mercifull sauour, deliuer vs not into the bitter paines of eternall death: Thou knowest so the secretes of our hartes, shew not by thy mercifull eyes to our prayes: But spare vs Lord most holy, O God moste mightie, O holy and mercifull sauour, thou moste worthy iudge eternall, suffer vs not at our last houre for any paines of death to fall from thee.

Then the priest calling vpon the edips, shall saye.

I commend thy soule to God the father almighty, and thy body to the ground, yearth to yearth, as shes to ashes, dust to dust, in sure and certain hope of resurrection to eternall life thorough our Lord Iesus Christ, who shall change our vile bodye, that maie be like to his glorious bodye, accordyng to the mightie working wherby he is able to suboue all thinges to himselfe.

Then shal be said of song.

I heard a voice from heauen sayyng vnto me, write, blessed are the dead whiche die in the lord: Euen so saith the spirite, that they rest from their labours.

Let vs praye.

Commente into thy handes O mercie (most mercifull father) the soule of this our brother departed. And his body we committe to the earth, beseeching thine infinitie goodnes, to geue vs grace to liue in thy feare and loue, and to die in thy fauour: that when the iudgement shall come whiche thou hast committed to thy welbeloued sonne, both this our brother and we may be founde acceptable in thy syght, and receiue that blessing, which thy welbeloued sonne shall then pronounce to all that loue and

S.ij. feare

fear the, saying: Come ye blessed children of my father: receive the kyngdome prepared for you before the beginning of the worlde: graunt this mercifull father for the honoure of Iesus Christ our only saviour, mediator & advocate. Amen.

This prayer shall also be added.
A mighty God, we geue the hartie thanks for this thy seruaunt, whom thou hast deliuered from the miseries of this wretched world & from the body of death and all separation, and as wee trust, hast brought his soule whiche he committed into thy holy handes, into sure consolation and rest: Graunt we beseeche the, that at the day of iudgement his soule and all the soules of the elect, departed out of this life, may with vs and we with them, fully receive thy promises and bee made parties altogether thorough the glorious resurrection of thy sonne Iesus Christ our lord.

These psalmes with other saynges following are to be said in the church, either before or after the buriall of the corps.

Ps. xl. quoniam,
 Ps. lxxvi.

Ain well pleased: that the lord hath heard the voice of my prayer.

That he hath inclined his care vnto me: therefore will I call vpon him as long as I liue.

The snarres of death compassed me round about, and the paines of hell gatte holde vpon me: I shall fynde trouble & heavyness, and I shall call vpon the name of the Lord (O lord) I beseeche the deliuer my soule.

Gracious is the Lord, and righteous: yea, our God is mercifull.

The lord preserveth the simple: I was in miserie and he helped me.

Turne againe then vnto thy rest, O my soule: for the lord hath rewarded the.

And wher thou hast deliuered my soule from death: mine eyes from teares, and my feete from falling.

I will walke before the lord: in the land of the living.

I beleued & therefore will I speake: but I was sore troubled.

I feared in my hart: all men are liars.

What rewarde shall I geue vnto the Lord: for all the benefites that he hath done vnto mee

I will

I will receiue the cup of saluacion: and cal vpon the name of the Lorde.

I wyll paie my bowes nowe in the presence of all his people: right dere in the sight of the lord is the death of his Sanctes.

Beholde (O lorde) how that I am thy seruant: I am thy seruant and the sonne of thy handmaide, thou hast broken my bondes in sunder.

I wyll offre to the the sacrifice of thankesgeuing: & wyll call vpon the name of the lorde.

I wyll pay my bowes vnto the Lorde in the sight of all his people: in the courtes of the Lordes house, euen in the myddest of the, O Ierusalem.

Glozy be to the father. &c. As it was in the begin. &c.

Raile the Lorde (O my soule) whyle I liue wyll I praiſe the lorde: yea, as long as I haue any being, I will syng praises vnto my God.

O put not your trust in princes, nor in any child of man: for there is no helpe in them.

For when the breath of man goeth furth: he shall turne againe to his yearth, and then all his thoughtes perishe.

Blessed is he that hath the God of Iacob for his helpe: and whose hope is in the lorde his God.

Whiche made heauen and yearth, the sea, and all that therein is: whiche kepeth his promise for ever.

Whiche helpeth them to right that suffre wrong: whiche fedeth the hungry.

The lorde loseth men out of prison: the lord getteth sight to the blynde.

The lorde helpeth them by that are fallen: the lorde careth for the righteous.

The Lorde careth for the strangers, he defendeth the fatherles and widdowe: as for the waye of the vngodly, he turneth it vpside downe.

The lorde thy God, O Sion, shalbe kyng for euer more: and through out all generacions.

Glozy be to the father. &c. As it was in the be. &c.

Lauda dominum
mea Psalm.
CXVI.
Note that
this psalm is
to be sayde after
the other of
foloweth.

Q Lord thou hast searched me out: and knowen me.
 Thou knowest my doune sitting and mine vpry-
 sing: thou vnderstandest my thoughtes long before.
 Thou art about my path, and about my bed: and spiest
 out all my waies.

For loe, there is not a worde in my tongue: but thou (O
 Lord) knowest it altogether.

Thou hast fashioned me, behinde and before: and layde
 thyne hande vpon me.

Suche knowlege is to wonderfull and excellent for me:
 I cannot attain to it.

Whether shall I go then from thy spirite: or wher shall
 I go then from thy presence.

If I clyme vp to heauen, thou art there: if I go doune to
 hell thou art there also.

If I take the winges of the morning: and remayne in
 the vttermost partes of the sea.

Even there also shall thy hand leade me: and thy right
 hand shall holde me.

If I saie, peraventure the darkenes shall couer me: then
 shall my night be turned to daie.

For the darkenes is no darkenes with the: but the night
 is as cleare as day, the darkenes & light to I are both a like.

For my reynes are thine, thou hast couered me in my mo-
 thers wombe, I wyll geue thanks vnto the: for I am fea-
 terfully and wonderously made, meruaylous are thy wor-
 kes, and that my soule knoweth right well.

My bones are not hid from the: Though I bee made se-
 crete ly, and fashioned beneth in the yearth.

Thine eyes did see my substance, peebeing vnperfite: &
 in thy booke were all my membyres written.

Whiche day by day were fashioned: when as yet there
 was none of them.

How deare are thy counsailes vnto me, O God: O how
 great is the summe of them.

If I tell them, they are mo in nombre then the sand: when
 I walke vp, I am present with the.

wilt

Wylt thou not see the wicked, O God: depart from me
ye bloud thyrsty men.

For they speake vnrightheously against the: and thine e-
nemies take thy name in baine.

Do not I hate them, O lord, that hate the: and am not
I greued with those that ryle vp against the.

Yea I hate them right sore, euen as though they were
mine enemies.

Trie me, O God, and seke the grounde of mine hart: pro-
ue me, and examine my thoughtes.

Looke well if there be any way of wickednes in me: and
lead me in the way euerlasting.

Glorie be to the father. &c. As it was in the begin. &c.

Then shall folowe this lesson, taken out of the. xv. Chapter to the Co-
rinthians, the first Epistle.

Christ is risen from the dead, and become the first
fruites of the that slept. For by a mā came death,
and by a man came the resurrection of the dead.
For as by Adam all die: euen so by Christ shall all
be made aliue, but every mā in his owne ordre. The first is
Christ, then they that are Christs at his coming. Then
cometh the ende, when he hath deliuered vp the kingdom
to God the father, when he hath put doune all rule and all
auctoritie and power. For he must reigne tyll he haue put
all his enemies vnder his feete. The last enemy that shal-
be destroyed, is death. For he hath put all thinges vnder his
feete. But when he saith all thinges are put vnder him, it
is manifest that he is excepted, whiche did put all thinges
vnder him. When all thigs are subdued vnto him, then shal
the sonne also hym selfe, bee subiecte vnto hym that put all
thinges vnder him, that God may be al in all. Els what do
they, which are Baptized ouer the dead, if the dead rise not
at all: why are thei then baptised ouer the dead: yea, & why stand
we alway then in leopardie: by our reioysing whiche I ha-
ue in christ Iesu our lord, I die daily. That I haue fought
with beastes at Ephesus after the maner of men, what a
vantage it me, if the dead rise not again: Let vs eate &
drinke

drinke, for to morow we shall die. Be not ye deceiued: euill
 wordes corrupt good maners. Awake truly out of slepe, &
 sinne not. For some haue not the knowlege of god. I speake
 this to your shame. But some man will say: howe arise the
 dead: with what body shall they come: thou foole, & whiche
 thou sowest, is not quickened excepte it die. And what so-
 west thou: thou sowest not that bodie that shall be: but bare
 corne, as of wheate, or of some other: but God geueth it a
 body at his pleasure, to euery seede his owne body. All fleshe
 is not one maner of fleshe: but there is one maner of fleshe
 of man, another maner of fleshe of beastes, another of fishes,
 another of birdes. There are also celestiaall bodie, & there
 are bodie terrestriall. But the glory of the celestiaall is one,
 and the glory of the terrestriall is another. There is one ma-
 ner glory of the sunne, & another glory of the mone, and an-
 other glory of the starres. For as one starre differeth fro an-
 other in glory: so is the resurrection of the dead. It is sowne
 in corrupcion, it riseth again in incorruption. It is sowne in
 dishonour, it riseth again in honour. It is sowne in weak-
 nes, it riseth again in power. It is sowne a naturall body,
 it riseth again a spirituall body. There is a naturall body,
 and there is a spirituall body: as it is also written, the first
 man Adam was made a liuing soule, & the last Adam was
 made a quickening spirite. howbeit that is not first which
 is spirituaall: but that whiche is naturall, & then that which
 is spirituall. The first man is of the yearth, yearthly: The se-
 cond man is the lord fro heauen (heauely). As is the year-
 thy, such are they that are yearthly. And as is the heauely,
 such are they that are heauenly. And as we haue borne the
 image of the yearthly, so shall we beare the image of the hea-
 uenly. This say I brethren, that fleshe & bloud cannot inhe-
 rite the kingdom of God, neither doeth corrupcion inherite
 incorruption. Behold, I shew you a misery. we shall not
 all slepe: but we shall all be chaunged, and that in an omēt,
 in the twinkeling of an eye by the last trumpe. For the tri-
 pe shall blowe, and the dead shall rise incorruptible: and we
 shall be chaunged. For this corruptible must put on incorrup-
 tion: & this mortall must put on immortallitie. When this
 corrup-

corruptible hath put on incorruptis, and this mortal hath put on immortallite: then shalbe brought to passe the saying that is written: Death is swallowed up in victory: Death where is thy sting? Hell where is thy victory? The sting of death is sinne: the strength of sinne is the lawe. But thanks be vnto God, which hath geuen vs victory, thorough our lord Iesus Christ. Therefore my deare brethren, be ye steadfast and vnmoouable, alwayes riche in the worke of the lord, forasmuch as ye know, how that your labour is not in vaine in the Lord.

¶ The lesson ended, then shall the priest saye.
¶ Lord haue mercy vpon vs.

¶ Christ haue mercie vpon vs.
¶ Lord haue mercie vpon vs.

Our father which art in heauen, &c.
 And lead vs not into temptation.

¶ Answer.
 But deliuer vs from euill. Amen.
¶ Psalt.

Enter not O Lord into iudgement with thy seruant.

¶ Answer.
 For in thy sight no liuing creature shalbe iustified.
¶ Psalt.

From the gates of hell.
¶ Answer.

Deliver their soules, O lord.
¶ Psalt.

I beleue to see the goodnes of the lord.
¶ Answer.

In the lande of the liuing.
¶ Psalt.

O Lord, graciously heare my prayer.

¶ Answer.
 And let my cry come vnto the.
¶ Let vs praye.

O Lord, with whom do liue the spirites of them that be dead: in whom the soules of them that be elected, after they be deliuered from the burthen of the fleshe, bee in ioye and felicitie: graunt vnto this thy seruant that he sin-

nts which he committed in this world be not imputed vnto him; but that he escaping the gates of hell and paynes of eternall darkness may merited in the region of light, with Abraham, Isaac and Jacob, in the place where is no weeping, sorrow, nor heauines: And when that dreadfull day of the generall resurrection shall come, make him to rise also with the iust and righteous, & receive this body againe to glory, then vnderstand inuincible; set him on the right hande of the sonne of God, Christ, among the holy and elect, that then he may heare with them these most sweet & comfortable wordes: *Doing to me ye blessed of my father, possesse the kyngdome whiche hath been prepared for you from the beginning of the world: In that this wee be the the, O mercifull father, through Iesus Christ our mediator and redeemer. Amen.*

THE CELEBRATION

of the holy communion when there is a buriall of the dead.

Quemadmodum
Psalm.

As the hart desireth the water brooke: so longeth my soule after thee, O God. My soule is a thirst for God, yea, euery for the liuing God: when shall I come to appeare before thee, the presence of God.

My teares haue been my meat day and night: Why lethe daily saie vnto me, Where is now thy God.

Now when I thinke vpon, I powre out my hart by my selfe: for I went with the multitude, and brought them furth vnto the house of God.

In the voice of praise and thankesgeuing: among such as hepe holy day.

Why art thou so full of heauines (O my soule) and why art thou so vnquiet within me.

But thy trust in God: for I will yet geue him thanks, for the helpe of his countenance.

O God, my soule is vexed within me: therefore will I remembre thee concerning the lande of Iordane, and the hill of Hermon.

61 One bepr calleth another because of the noise of the waterpipes: all thy waues and stormes are gone ouer me.

71 The lord hath graunted his louing kindnes on the day tyme: and in the night season did I sing of hym, and made my prayer vnto the God of my life.

81 I wyll saie vnto the God of my strength, why hast thou forgotten me: why go I thus heauily, whyle the enemy oppresseth me.

91 My bones are smitten a sonder with a sword: while mine enemies (that trouble me) call me in the reech.

101 Namely, whyle they saie daily vnto me: Where is nowe thy God.

Why art thou so vexed (O my soule:) why art thou so disquieted with in me.

111 O put thy trust in God: for I will yet thanke him which is the helpe of my countenance, and my God.

121 Glory be to the father. &c. As it was in the begin. &c.

The Collect.

O Mercifull God the father of our lord Iesu Christ, who is the resurrection & the life in whom whosoever belieueth shall liue though he die: And whosoever liueth, & belieueth in him, shall not die eternally: Who also hath taught vs (by his holy Apostle Paule) not to be sorie as men without hope for the that slepe in him: We meekely beseeche the (O father) to raise vs frō the death of sinne, vnto y life of righteousness, that when we shall departe this life, we may liue in him (as our hope is; this our brother doeth) & at the generall resurrection in the last daie, both we & this our brother departed, receiuing again our bodies, & rising again in thy most gracious fauoure, may with all thyne elect saintes, obtaine eternall ioy: Graunt this O lord God, by the meanes of our aduocate Iesus Christ, whiche with the and the holy ghost, liueth and reigneth one God for euer. Amen.

The Epistle.

311 Would not brethren that ye should be ignorant concerning them whiche are fallen a slepe, that ye sorrow not as other doo, whyche haue no hope. For if wee beleeue

believe that Jesus died, and rose again: Even so them also which slee by Jesus, wyl God bring again with him. For this saie we vnto you in the worde of the Lorde: that we which shall liue, and shall remain in the comming of the Lorde, shall not come ere they which slee. For the Lorde hymselfe shall descende from heauen with a shout and the voice of the Archangell and trompe of God. And the dead in Christ shall arise first: Then we which shall liue (even we which shall remaine) shalbe caught vp with them also in the cloudes to meete the lorde in the ayre. And so shall we euer bee with the lorde: wherfore comforte your selues one another with these wordes.

¶ The Gospel. **¶** Jesus saied to his disciples and to the Iewes: All that the father geueth me, shall come to me: And he that cometh to me, I cast not a waie. For I came downe from heauen: not to do that I wyl, but that he wyl which hath sent me. And this is the fathers wyl which hath sent me, that of all which he hath geuen me, I shall lose nothing: But raise them vp again at the last daie. And this is the wyl of him that sent me: that every one which seeth the sonne and beleueth on him, hath euermoring lyfe. And I wyl raise him vp at the last daie.

THE ORDRE of the purification of women.

The woman shall come into the churche, and there shall kneele downe in some convenient place, nigh vnto the Quier doore: and the priest standing by her shall saie these wordes of suche lyte as the case shall require.

¶ As muche as it hath pleased almightie God of his goodnes to geue you safe deliuerance, and your child baptisme, and hath preserved you in the greates danger of childbirth: ye shal therefore geue hartie thanks vnto God, and praye.

Then shall the priest saie this Psalm.

Leu. 1. 1. 1.
Ps. 124.

¶ I haue lifted vp mine eyes vnto the hylles: fro whence cometh my helpe.

My helpe commeth even from the Lorde: whiche hath made heauen and earth.

He will not suffer thy foote to be moued: And he that keepeth thee will not slepe.

Behold he that keepeth Israel: shal neither slumber nor slepe.

The Lorde hymself is my keeper: The Lorde is thy defence vpon thy right hande.

So that the Sunne shall not burne thee by daie: neither the Moone by night.

The Lorde shall preserve thee from all euill: Yea, it is euen he that shall kepe thy soule.

The Lorde shall preserve thy goyng out, and thy comyng in: from this tyme furthe for euermore.

Glorie be to the father, and to the sonne. &c.

As it was in the beginnyng, is now. &c. Amen.

Lorde haue mercie vpon vs.

Christ haue mercie vpon vs.

Lorde haue mercie vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Quest.

O Lorde, saue this woman thy seruante.

Answer.

Whiche putteth her trust in thee.

Quest.

Be thou to her a strong tower.

Answer.

From the face of her enemye.

Quest.

Lorde heare our praier.

Answer.

And let our crie come to thee.

Quest.

¶ Let vs praie.

O Almighty God, whiche hast deliuered this womā thy seruante from the greate pain and perill of child birth

Grant wee beseeche thee (moste mercifull father) that she through thy helpe maie bothe faithfully liue, and walke in her horacion accordyng to thy will in this life present: And also maie bee partaker of euerlastyng glory in the life to come: through Iesus Christ our Lorde. Amen.

The woman that is purified, must offer her Ceruise, and other accustomed offerynges. And if there bee a Communion, it is conuenient that she receiue the holy Communion.

THE FIRST

Daie of Lent commonly called
Ashwednesdaie.

After Mattins ended, the people beyng called together by the ryngyng of a bell, and assembled in the church: the English Letany shalbe said after the accustomed maner: which ended, the priest shal go into the pulpit, & say thus

Brethren, in the Primatine Church there was a godly discipline, that at the beginning of let suche persones as were notozious synners, were put to open penance, and punished in this worlde, that their soules might be saved in the day of the lorde. And that other, admonished by their example, might be more afraied to offend. In the steede wherof vntill the said discipline maie be restored again: (whiche thyng is muche to bee wished) it is thought good that at this tyme (in your presence) should be read the generall sentences of Goddes cursyng against impenitent synners, gathered out of the, xxvii. Chapter of Deuteronomie, and other places of scripture. And that ye should answere to every sentence, Amen. To thintent that you beyng admonished of the greate indignation of God against synners: maie the rather be called to earnest and true repentaunce, and maie walke more warily in these dangerous daies, flyng from suche vices, for the whiche ye asfirme with your awne mouthes: the curse of god to be due.

Cursed is the man that maketh any carved or molten ymage, an abhominacion to the lorde, the worke of the handes of the craftes manne, and putteth it in a secret place to worship it.

And

And the people shall answer, and say.

Amen.

Minister.

Cursted is he that curseth his father, and mother.

Answer.

Amen.

Minister.

Cursted is he that remoueth away the marke of his neighbors lande.

Answer.

Amen.

Minister.

Cursted is he that maketh the blind to go out of his way.

Answer.

Amen.

Minister.

Cursted is he that letteth in Iudgement the right of the straungier, of them that be fatherlesse, and of widowes.

Answer.

Amen.

Minister.

Cursted is he that smiteth his neighbor secretly.

Answer.

Amen.

Minister.

Cursted is he that lieth with his neighbors wife.

Answer.

Amen.

Minister.

Cursted is he that taketh reward to slea the soule of innocent blood.

Answer.

Amen.

Minister.

Cursted is he that putteth his truste in man, and taketh man for his defence, and his harte goeth from the Lorde.

Answer.

Amen.

Minister.

Cursted are the vnmercifull, the fornicators and aduocates,

L.ij.

terers, the coueteous persones, the worshippers of images
flaunders, drunkardes, and extortioners.

Answer.

Amen.

Minister.

Isa. C. xvij.

Now seying that al thei be accursed (as the prophet
David beareth witnes) whiche do erre & go astray
from the commaundementes of God, let vs (reme-
mbering the dreadfull iudgement hangyng ouer our heddes, &
beyng al waies at hande) returne vnto our lord God, with
all contricion and mekenes of hart, bewailyng and lamen-
tyng our synfull life, knowleggyng and confessyng our offe-
res, and sekynge to bring furth worthy frutes of penance.
For euen now is the Axe put vnto the roote of the trees, so
that every tree that bringeth not furth good fruite, is he w^e
downe and cast into the fire. It is a fearfull thyng to fall in-
to the handes of the liuyng God: he shall poure downe rain
vpon the synners, snares, fire, and Brimstone, storme and
tempest: this shalbe their porcion to drinke. For lo the lord
is come out of his place, so visite the wickednes of suche
as dwell vpon the yearth. But who maie abide the daie of
his comyng: who shalbe able to endure when he appereth:
his fanne is in his hand, and he will pouрге his floore, and
gather his wheate into the Barne, but he will burne the
chaffe with vnquencheable fire. The daie of the lord com-
meth as a thefe vpon the night, & when men shall saie peace
and all thynges are safe: then shall sodain destruction come
vpon them, as sorow cometh vpon a woman trauailling
with childe, and thei shall not escape: then shall appere the
wrathe of God in the daie of vengeance, whiche obstinate
synners, through the stubbernes of their harte, haue heped
vnto thei selfe, whiche despise the goodnes, patience and
long sufferance of God, when he called the continually to
repentance. Then shall thei call vpon me (saith the lord)
but I will not heare: thei shall seke me early, but thei shall
not finde me, & that because thei hated knowlege & receiued
not the feate of the lord, but abhorred my counsaile & despised
my

Mat. iij.

Mat. x.

Isa. x.

Isa. xxxvi.

Mat. iij.

Mat. iij.

i. Thess. v.

Rom. ii.

Prover. i.

my correctiō: then shal it bee to late to knock when the doore
shalbe shut, & to late to crye for mercie, when it is the tyme
of Justice. O terrible voyce of moste iust iudgement, which
shalbe pronounced vpon the when it shalbe said vnto them
Go ye cursed into the fire euerlasting, whiche is prepared ^{Math. XXV.}
for the deuyl & his Angels: Therefore brethren take we heede ^{1 Cor. vi.}
by tyme, whyle the day of saluatiō lasteth for the night co-
meth when none can worke: but let vs whyle wee haue the ^{1 Ion. ix.}
light, beleue in the light, & walke as the childre of the light,
that we bee not cast into the vtter darkenes, where is we-
pyng & gnashyng of teeth. Let vs not abuse the goodnes of ^{Math. xxv.}
God, which calleth vs mercifully to amendement, & of his
endlesse pitie, promiset h vs forgeuenes of that which is past:
If (with a whole mind & true harte) we retorne vnto him:
for though our synnes bee red as scarlet, they shalbe as ^{Ez. i.}
white as snowe, & though they bee like purple, yet shall
they bee as white as wolfe. Turne you cleane (sayth the
Lorde) from all your wickednes, and your synne shall not ^{Ez. xviii.}
bee your distruction. Cast awaye from you al your vngod-
lynnesse that ye haue dooe: make you newe hartes and a ne-
we spirite: wherfore wyll ye dye, O ye house of Israel:
seyng I haue no pleasure in the death of him that dyeth
(sayth the Lorde God.) Turne you then, and you shal liue,
Althoug h we haue sinned, yet haue wee an aduocate with
the father Iesus Christe the righteous, and he it is that ^{1 Ion. ii.}
obteigneth grace for our synnes, for he was wounded for
our offences & smittē for our wickednesse: let vs therfore re- ^{Ez. liij.}
turne vnto him, who is the merciful receyuer of al true pe-
nitent sinners, assuring our self that he is ready to receyue
vs, & moste wylling to pardon vs, if we come to hym with
faithful repētaunce: if we will submit our selves vnto hym,
and from hencefurth walke in his wayes: If we wyll take ^{Math. xi.}
his easy yoke and light burden vpon vs, to folowe him in
lowlines, pacience & charitie, & be ordred by the governaū-
ce of his holy spirite, sekyn g alwayes his glory, & seruyng
him duely in our vocation with thākes geuyng. This yf we
do, Christ wil deliuer vs frō the curse of the lawe, and frō
the

Psalm. XXV.

Discreet me
deus Psalm. li.

the extreme malediccion which shal light vpon them, that shalbe set on the left hande: & he wil set vs on his right hande, & geue vs the blessed benedictio of his father, commaunding vs to take possessio of his glorious kingdome, vnto y^e which he vouchesafe to bring vs all, for his infinite mercy. Amen.
Then shall they al knele vpon their knees: And the Priest & Clerkes kneeling (where they are accustomed to saye the Letanie) shal saie this Psalm.



Aue mercie vpon me (O god) after thy great goodnes: according vnto the multitude of thy mercyes, Do awaye mine offences.

Wash me thoroughly fro my wickednesse: & cleanse me from my synne.

For I knowlege my fautes: & my sinne is euer before me.

Against the onely haue I synned, and doen this euill in thy sight: that thou mightest be iustified in thy sayng and clere when thou art iudged.

Beholde, I was shapen in wickednes: and in synne hath my mother conceived me.

But lo, thou requyrest truthe in the inward partes: and shalt make me to vnderstande wisdom secretly.

Thou shalt purge me with Ilope, & I shall bee cleane: Thou shalt wash me, & I shall bee whiter then snowe.

Thou shalt make me heare of ioy & gladnes: that the bones whiche thou hast broken maye reioyce.

Turne thy face from my synnes: and put out all my misdoedes.

Make me a cleane herte (O God): and renew a right spirite within me.

Cast me not awaye from thy presence: and take not thy holy spirite from me.

O geue me the coforte of thy helpe again: And stablish me with thy free spirite.

Then shall I teache thy wayes vnto the wicked: & synners shalbe conuerted vnto thee.

Deliver me from bloud gyltinesse (O God) thou that art the God of my health: And my tongue shal sing of thy righteousness.

Thou

Thou shalt open my lippes (O Lord) my mouth shall
shewe thy prayse.

For thou desyrest no Sacrifice, els would I geue it thee:
But thou delightest not in burnt offerings.

The sacrifice of God is a troubled spirite: a broke and a
contrite harte (O God) shalt thou not despise.

O be favorable and gracious vnto Sio: buyld thou the
walles of Hierusalem.

Then shalt thou bee pleased with the Sacrifice of righ-
teousnes, with the burnt offerings and oblations: then
shall they offre yong bullockes vpon thine altare.

Glorie be to the father and to the. &c. As it was in the. &c.

Lord haue mercye vpon vs.

Christ haue mercye vpon vs.

Lord haue mercye vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptation.

Answer.

But Deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruautes.

Answer.

Whiche put their trust in thee.

Minister.

Sende vnto them helpe from aboue.

Answer.

And euermore mightely defende them.

Minister.

Helpe vs O God our sauiour.

Answer.

And for the glory of the names sake deliuer vs, bee mer-
cifull vnto vs synners, for thy names sake.

Minister.

O Lord heare my praier.

Answer.

And let my crye come to thee.

Let vs praye.

O Lord, we beseeche the mercifully heare our prayers, &
spare all thole whiche cōfesse their synnes to thee that
they

they (whose consciences by sinne are accused) by thy mercyfull pardon maie be absolved: Through Christ our Lorde. **G**odste mightie God and mercyful father, which haste compassion of all men, and hatest nothyng that thou haste made: which wouldest not the death of a synner, but that he should rather turne from sinne and be saued: mercifully forgeue vs our trespasses, receiue & comfort vs, which be greued and wried with the burthen of our synne. Thy properties to haue mercye, to thee onely it apperteineth to forgeue synnes: Spare vs therefore, Good lorde, spare thy people whom thou hast redeemed. Entre not into iudgement with thy seruantes, which be vile yearth, and miserable synners: But so turne thy ire from vs, which mekely knowlege our vlenes, and truly repent vs of our fautes: so make hast to helpe vs in this worlde, that we maye euer liue with thee, in þ worlde to come: Through Jesus Christ our Lorde. Amen.

Then shall this Antheme bee saied or song.

Turne thou vs, good Lorde, and so shal wee be turned: be fauorable (O Lorde) be fauorable to thy people, which turne to thee in wepyng, fasting, & prayng: for thou art a mercyfull God, full of compassion, long suffring, and of a greate pitie. Thou sparest when we deserue punisshment, and in thy wrathe thynekst vpon mercie. Spare thy people, good Lorde, spare them, and let not thy herptage bee brought to confusion: heare vs (O lorde) for thy mercie is great, & after the multitude of thy mercies loke vpo vs.

OF CEREMONIES

monies why some be abolished, and some reteinied.



Suche Ceremonies as bee vled in the church, & haue had their beginning by the institution of man: Some at the first were of godly intent & purpose deuysed, and yet at the length turned to banerye & superstition: some entered into

into the Church by vndiscrete deuotion, and such a zeale as was without knowlege, and for because they wer wynded at in the beginnyng, they grewe daily to more and more abuses, whiche not onely for their vnprofitablenes, but also because they haue muche blinded the people, and obscured the glory of God, are worthy to be cut awaie, and cleane reiectred. Other there bee, whiche although they haue been deuised by man: yet it is thought good to reserue them still, as well for a decent ordre in the church (for the whiche they were firste deuised) as because they pertain to edification: whereunto all thynges doen in the church (as the Apostle teacheth) ought to bee referred. And although the keepyng or omitting of a Ceremonie (in it self considered) is but a smal thyng: yet the wilfull and contemptuous transgressiō and breakyng of a common ordre, and discipline, is no smal offence before GOD. Let all thynges bee doen among you (saith saint Paule) in a seemely and due ordre. The appointment of whiche ordre, pertaineth not to priuate men: therfore no man ought to take in hande, nor presume to appoint or alter any publique or common ordre in Christes church, except he be lawfully called and aucthorized therunto. And whereas in this our tyme, the myndes of men be so diuerse, that some thinke it a greate matter of conscience to depart from a peece of the least of their Ceremonies (they be so addicted to their old customes) and again on the other side, some bee so newe fangle that they would innouate all thyng, and so do despise the old that nothyng can like them but that is newe: it was thought expedient not so muche to haue respect how to please & satisfie either of these parties, as how to please God, & profite them both. And yet lest any man should be offended (whom good reason might satisfy) here be certain causes rendred, why some of the accustomed ceremonies bee put awaie, and some be retained & kept still.

Some are put awaie, because the great excesse and multitude of them, hath so increased in these latter daies, that the burthen of the was intollerable: wherof. S. Augustine in his tyme complained, that they were growen to such a nombre:

nombre: that the state of Christian people was in worse case (concerning that matter) then were the Jewes. And he coulailed that suche yoke and burthen should bee taken a waie, as tyme would serue quietly to do it. But what would. **A.** Augustine haue saied if he had seen the Ceremonies of late daies vled among vs: Wherunto the multitude vled in his tyme, was not to be copared. This our excessive multitude of Ceremonies, was so greate, and many of them so darke: that thei did more confounde, and darken, then declare and sette furthe Christes benefites vnto vs. And besides this, Christes Gospell is not a Ceremoniall lawe (as muche of Moyses lawe was,) but it is a Religion to serue God, not in bondage of the figure or shadowe, but in the freedom of the spirit, beyng content onely with those Ceremonies, whiche do serue to a decent ordre and Godly discipline, and suche as be apt to stirre vp the dull mynd of man, to the remembrance of his duetie to God, by some notable and speciall signification, wherby he might be edified.

Furthermore, the mooste waightie cause of the abolishinge of certain Ceremonies was, that thei were so farre abused, partly by the superstitious blindnes of the rude and vnlearned, and partly by the vncharitable auarice of suche as sought more their awne lustre then the glory of God: That the abuses could not well be taken a waie, the thyng remaining still. But now as concerning those persones, whiche peraduenture will bee offended for that some of the old Ceremonies are retained still: If thei consider, that without some Ceremonies, it is not possible to kepe any ordre or quiete discipline in the church: thei shall easely perceiue iust cause to reforme their Iudgementes. And if thei thynke muche that any of the old do remain, & would rather haue all deuised a newe: then suche men, grauntyng some Ceremonies convenient to be had, surely where the old maie be wel vled: there thei cannot reasonably reprove the old, onely for their age, without betraying of their awne folye. For in suche a case thei ought rather to haue reuerence vnto them for their antiquitie, if thei will declare thei themselves

to be more studious of vnitie and concord, then of innovations & newe fanglenesse. whiche (as muche as maye be with the true setting furth of Christes religion) is alwayes to be eschewed. Furthermore, suche shal haue no mist cause with the Ceremonies reserved, to be offended: for as those betaken awaie which were moste abused: and did burden mennes consciences without any cause: so the other that remain are retained for a discipline & orde which (vpon mist causes) maie be altered and chaunged, and therefore are not to be esteemed equall with Goddes law. And moreover thei be neither darke nor downe Ceremonies, but are so set furth that euery man maie vnderstand what they do meane, and to what use they do serue. So that it is not like that they, in time to come, should be abused as the other haue been. And in these our doynges wee condemne no other nations, nor prescribe any thing, but to our owne people onely. For wee thinke it Conuenient at euery countrey should vse such ceremonies as thei shall thinke best to the setting furth of Goddes honour and glory: and to the reducing of the people to a moste perfect and Godly living, without error or supersticion: And that they should put a way other thinges which from tyme to tyme, they perceued to be moste abused, as in mennes ordinaunces it often chaunceth, diuersly in diuers countreis.

CERTAIN

notes for the more plain explication & decent ministracion of thinges, conteigned in this booke

In the sayng or syngyng of Mattins and Euenlonge, prayng & buryng, the Minister, in parish churches & chappelle annexed to the same, shall vse a Surples. And in alle cathedrall churches & Colleges, the archdeacons, Provests, Masters, Prebendaries & felowes, beyng graduated & minister in the quier beside their surples, such hooches as pertaineth to the several degrees, which they haue take many vniuersitie within this realm. But in al other places, euery minister shal be at libertie to vse any surples or not. It is also semely that Graduates when thei do preach, should vse such hooches as pertaineth to their several degrees.

And

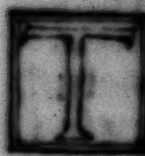
And whensoever the Bishop shall celebrate the Communion in the church, or execute any other publique ministration, he shall haue wth hym, beside his rochet, a surples of albe, and a cope or vestment, and also his pastoral staffe in his hande, or els borne or holden by his chaplain.

As crouching, kneeling, crossing, holding up of handes, knocking vpon the breast, and other gestures: thei maie be vied or left, as euery mannis deuotion serueth without blame.

Also vpon Christmas dai, Easter dai, the Ascencion day, Whitsontide, and the feast of the Trinitie, maie be vied any part of holy scriptures, hereafter to be certainly limned and appoynered in the booke of Letany.

If there be a sermon, or for other greute cause, the curate by his discretion, may leaue out the Letany Gloria in excelsis, the Creed, the Vowmely, and the exhortacio to the Communion.

FINIS.

 The Kynges Maiestie, by the aduise of his moste dere Uncle, Lord Protector, and other his highnes counsaill, straitly charge and commaundeth, that no maner of person shall sell this present Booke vnbounde, aboue the price of two shillings and twopence, And bound in fowle for .ii. s. x. d. and not aboue. And the same bounde in shypes Lether for .iii. s. iiii. d. and not aboue. And the same bounde in paste or in boordes in Calues Lether, not aboue the price of .iiii. s. the peece.

God save the Kyng.

Excusum ad Londini in aedibus Richardi Graftoni

Regij Imprimis

Rege Henr. VIII. xlix.

Cum privilegio ad imprimendum solum.

☞ A PRAY-
ER FOR
VICTO-
RIE
AND
PEACE

Upon a Marriage then in
viewe betweene K. Edw. 6.
& the ^{young Queen} Princess of Scotland.
1548.



PARA
YER FOR
VICTO
RLE
AND
PEACE

A praier for victorie and
 peace, set furthe by the kynge
 Maieste, by thadvise of his moste hore coun-
 seil, Edward Duke of Somerset, gouernour of
 his moste royall person, and protector of all
 his realmes, dominions and subiectes,
 and others of his highnes privie
 counsaill, the .x. of Maye.
 M.D.XL.VIII.



Moste mercifull
 God, the graun-
 ter of all peace
 and quietnes,
 the geuer of all good gyf-
 tes, the defender of al na-
 tions: Who hast willed al
 men, to bee accompted as
 our neighbors, and com-
 maunded vs, to loue theim
 as oure selfe, and not to
 hate our enemies, but ra-
 ther

que is est
 quisque



Prayer for peace.

ether to wishe them, yea,
and also to do them good.
Worke thoue thy holy &
mercifull eyes vpon vs,
and looke vpon the small
porcion of yearth, whiche
professeth thy holy name
and thy sone Iesu Christ.
Geue to all vs desire of
peace, vnitie, and quiet-
nes. And a speedy weryfō-
nes, of all warre, hostili-
tie, and enenimy to al thē
that be our enemies, that
wee and thei maie in one
harte, and charitable a-
greement, praise thy most
holy

A Prayer for peace

holy name, and reforme
oure lives, to thy Godly
commaundementes. And
especiallly, haue anye to
this Isle of Britaigne:
and that whiche was be-
gonne, by thy greate and
infinite mercie and loue,
to the vnitie and concord
of both the nations, that
the Scottishmenne and
wee, might for ever liue
herafter, in one loue and
amicie knit into one na-
cion, by the moste happie
and Godly mariage, of
the Kynges maieste, our
A. xij. soueraine



I praye for peace.

**Soveraigne lord, and the
young Scottishe Quene
whereunto promises and
agreements, haue been
heretofore, moste firmly
made by humayne ordre:
Graunte, O Lorde, that
thesame may go forward
and that our sonnes son-
nes, and al our posteritie
hereafter, maie fele the
benefite and commoditie
of thy greate gyft of vni-
tie, graunted in our daies.
Confounde all those that
woorketh against it: Let
not their counsaill preuail
diminish**

A Prayer for peace.

decrease their strength:
lay thy sword of punish-
ment byō the, that inter-
rupteth this godly peace:
O: rather convert their
hartes to the better waie
and make the to embrace
that vnicie & peace, whi-
che shalbee moste for the
glory and profite of to the
the realmes. Put a waie
fro vs all warre and ho-
stilitie: and if we be driue
thereto, hold thy holy and
strong power and defence
ouer vs: be our guarriō,
oure shelde and buckler:

A.iiiij. and



Prayer for peace.

and sayng wee seeke but a
perpetuall amitie and co-
cord, and performāce of
quietnes, promised in thy
name: Pursue the same
with vs, and send thy ho-
ly Angelles to bee our at-
tenders, that either none at
all, or els so litle losse and
effusion of christen bloud
as can be, be made there-
by. Looke not, O Lorde,
vpon oure synnes; or the
synnes of oure enemies,
what thei deserue; but
haue regard to thy moſte
plenteous & aboundaunt
mercie;

A Prayer for peace.

mercie, Whiche passeth al
thy workes, being so infi-
nite and merueilous. Do
this; O lord, for thy son-
nes sake Iesu Chryste.

Amen.

To bee said to the people of
hym that dooeth preache
when he mouerh the
people to praye.

You shall also make
your hartie and effe-
ctuat prayer to almightie
God; for the peace of all
christian regions: and es-
pecially, that the mooste
ioyfull & perpetuall peace
and vnitie of this realme

A. v. and

que is est
quisque



A Prayer for peace.

and Scotland, may shortly be profited, & brought to passe, by the moste Godly and happie marriage of the kynges maiestie, and the yong quene of Scotlande: And that it would please the almightie to aide with strength, wisdom, and power, and with his holy defence, all those whosauoreth and letteth forwarde thesame: And weaken and confound all those, whiche laboureth or studieth, to the let and interruption of so Godly a quiet,

A Prayer for peace.
quiet. Whereof bothe these
two realmes shal take
so greete a bene-
fite and pro-
fite.

que is est
que



EXCVSVM
LONDINI, IN
AESIBVSRL
CHARDIGRAF
TONI, TYPOGRA
PHIREGII.

Anno salutis humane.
M.D.XLVIII.

CVM PRIVILEGIO
AD IMPRIMEN
DVM SOLVM

